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TEXTS, DOCUMENTS, AND EXTRACTS

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BIBLICAL AND PATRISTIC RELICS OF THE PALESTINIAN SYRIAC LITERATURE

FROM MSS. IN THE BODLEIAN LIBRARY AND IN THE LIBRARY OF SAINT CATHERINE ON MOUNT SINAI

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WITH THREE FACSIMILES

Oxford
AT THE CLARENDON PRESS
1896

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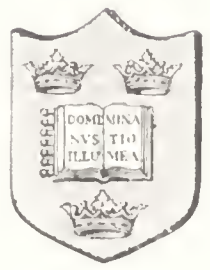

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PREFACE

SHORTLY after the publication of the five fragments of Palestinian Syriac in a former volume of the Anecdota Oxoniensia[1], two more fragments were procured for the Bodleian Library by Professor Sayce. All the seven leaves had been discovered, with other writings, in an underground chamber beneath a synagogue in Cairo, when the site was cleared to make room for new buildings; and, as there seemed no probability of other fragments being offered for sale in the same quarter, it was proposed to publish the two additional fragments as an appendix to the first five. While preparing them for the press, with the co-operation of Mr. Stenning, I learned that Mrs. Bensly and Mr. Burkitt, on the occasion of a recent expedition to the Convent of St. Catharine, on Mount Sinai, had discovered and transcribed other inedited remains of the Palestinian literature. Mr. Stenning had also a small contribution to make of a few lines of Palestinian, which he discovered when he went with Mr. Cowley, last year, for researches in the same convent library. Our united labours, which have been carried on in a spirit of most cordial co-operation, have resulted in the following work. We have all assisted in overcoming the difficulties of transcription or of interpretation connected with the several fragments, but each contributor must be held responsible for those parts alone to which his initials are attached.

The large Estrangela type which has been used (dalath without diacritical point) is, to some extent, an imitation of the bold, distinct

[1] *The Palestinian Version of the Holy Scriptures*, Anecd. Oxon., Semitic Series, 1893.

character of the Palestinian script, although the forms of many of the letters are different. Each column represents the same amount of written text, and the MSS are followed line by line. The regularity of the left-hand edge of the column has not been preserved, for, although this has been successfully accomplished in printing longer lines with smaller Estrangela, with our large type the necessary 'connecting lines'—i.e. the additional pieces of type put in to lengthen the words—would have disfigured the pages, without any real addition to the accuracy of the work.

We must not omit to acknowledge the kind assistance given by Dr. Neubauer, and the valuable suggestions made by Professor Margoliouth in reference to the text of the almost illegible leaf of *Wisdom*, and at the same time to thank the Delegates of the Clarendon Press for their liberality in publishing an unremunerative, if interesting, work.

G. H. GWILLIAM.

October, 1895.

EXODUS XXVIII. 1–12 a

WISDOM IX. 8 b—X. 2

IN THE

PALESTINIAN VERSION

FROM TWO PALIMPSEST LEAVES

LATELY ACQUIRED BY

THE BODLEIAN LIBRARY

TRANSCRIBED AND EDITED

BY

G. H. GWILLIAM

AND

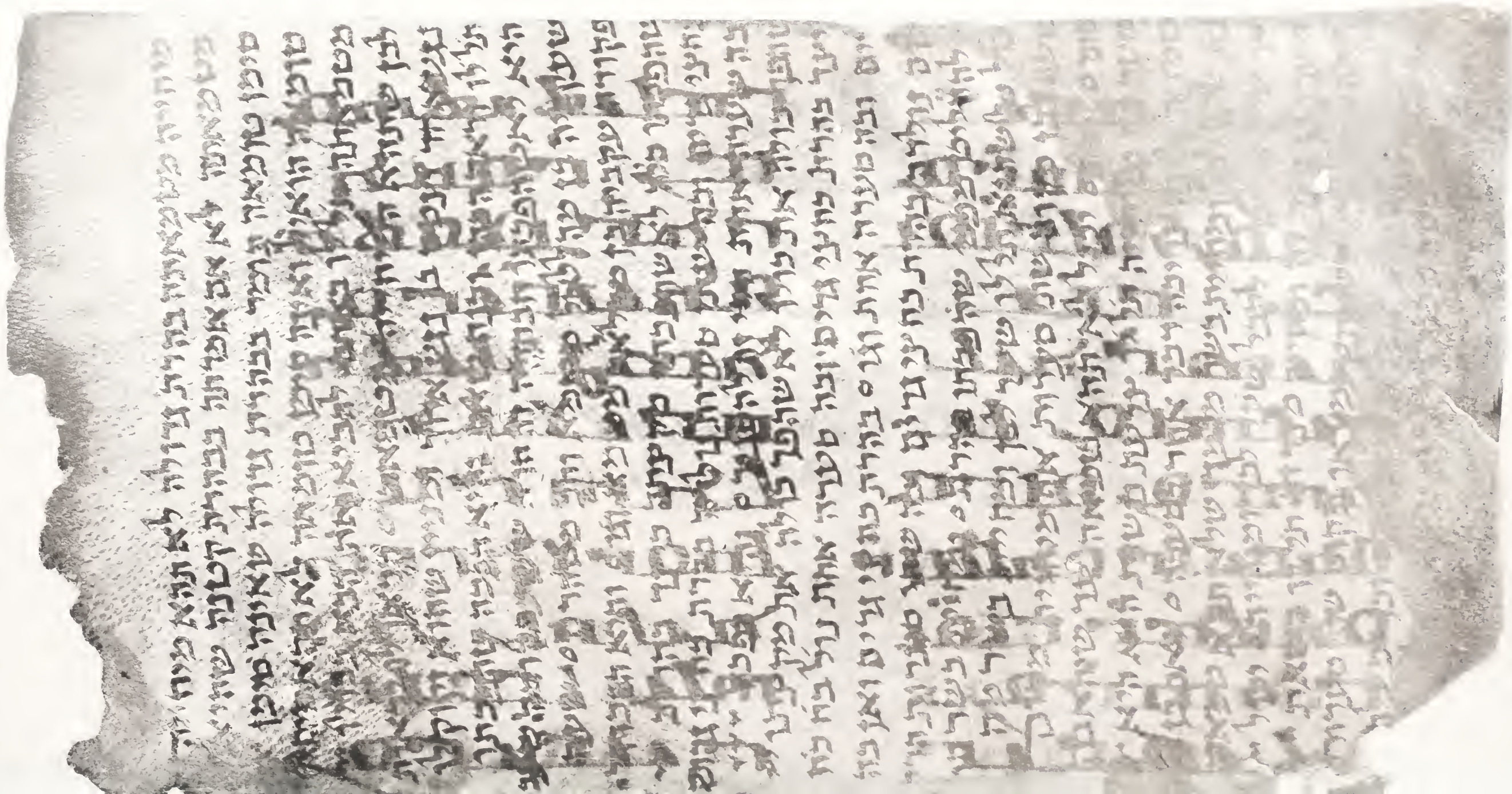
JOHN F. STENNING

PLATE I.

Exodus XXVIII. 1–5 a. MS. *recto.*

PLATE II.

Exodus XXVIII. 5 b–12 a. MS. *verso.*



משכב ומושב ומלטמא בביאה וטהר מן הפרט
ומן השריפה ומן התגלחת ומן הניפרין וכיבס
בגדיו וטבל יטל הרי הוא כסולק תל"ת תפשה
טמא אין לו אלא בביאה שלח שאין מתחל
לו תפשה ואם פשט תפשה הוליכו בשתי ידי
גלל שער לבן חזר שער לבן ומן המחיה בפסיון
בתחילה בטוף שובו ראשון בטוף שובו שני
לאחר הפסיון הרי הוא כמות שהיה חולט
ובחייה הילכך בתחילה חזרה מחייה ומן בשער
לבן ופיסיון בתחילה ומן הולכין בפסיון הולך
הפיסיון וחזר הפיסיון ומן בשתי לבן אם שב
ואם שב שב לא יום הראה כפות שהיה לכך
נא תפשה ואם פשה תפשה יכול יהא פיסיון
מטמא בתחילה תל"ל יאחרי הראתו אל הכהן
יכול אם ראהו הכהן שהוא פשה והולך יזקק לו
תל"ל לטהרתו אינו נזקק לו אלא משעה שהוא
רואה אותו פשה ושהה ולבו רואה שניתק אל
הכהן כוהן שהוא ראוי באשתק ומן ואם
ושהה והנה פשה הפשתה בעור הנגע מ
של הפיסיון שם תשתה מראית יש בטמא
וטמאו הטמא הוא בלכלך בפיסיון
שלא יטמא אלא במראית העין והכהן המרא
שהאוס מטמא את הפיסיון מטמא
האוס מטמא והפיסיון מטמא
מטמא אלא במראית העין את הפיסיון
יטמא אלא במראה מר אותם הו
ון שער לבן כנגע

INTRODUCTION

THE two leaves from which the following texts have been printed, and the leaf of *Numbers*, which has already been published, are connected in their present condition, though not, perhaps, in origin. (*a*) The parchment is of similar quality. (*b*) They were of the same size—about 9 in. × 8 in., allowing for the mutilation of the edges. (*c*) They were written in two columns, each about $2\frac{1}{2}$ in. wide. The *Exodus* leaf has 22 lines to each column; the other leaves seem to have contained as many. (*d*) The three leaves are covered with Jewish writing; and though the pages are not all parts of the same work[1], the hand may well be the same. If not, the writing is all of the same era, and that, the twelfth century, according to Dr. Neubauer's opinion after examination of the *Numbers* leaf. (*e*) All the leaves, as already stated, were obtained from the same place.

On these grounds one would be inclined to assign all alike to the same period, and to suppose that the *Exodus* and the *Numbers* leaves were once parts of a MS., which contained the Pentateuch in the Palestinian script and dialect, together with the book of *Wisdom*[2]. These arguments, however, are not sufficiently strong to counterbalance the evidence afforded us by the writing itself, and a careful comparison of the different hands in which these fragments were written clearly shows

[1] For details the reader is referred to Dr. Neubauer's *Catalogue of the Hebrew MSS. in the Bodleian Library*.

[2] There is nothing *a priori* to prohibit the supposition that *Wisdom* was bound up with the Pentateuch in a volume, to which two, or all, of our leaves belonged. We do not know what arrangement of books was adopted in the Palestinian Canon. Perhaps it was different from the Hebrew or LXX order. It would seem that the Canon included part, at least, of the Apocrypha. See also pp. 15, 16.

that a considerable period of time must have elapsed between the writing of at least two of them[1].

There can be no doubt that the four New Testament fragments (published in Anecdota Oxoniensia, *Semitic Series*, vol. i, part v) were rightly assigned 'to the best period of the style,' though probably this period should be placed rather in the sixth than in the seventh or eighth century. In like manner the *Numbers* fragment (published in the same volume) is to be assigned rather to the end of the sixth or to the beginning of the seventh century[2]. The two remaining fragments, which appear for the first time in this volume, present a marked contrast to each other in the style of their writing. Unfortunately the writing of the *Wisdom* fragment is exceedingly faint, but parts of it are sufficiently distinct for us to determine that its small but well-formed hand very closely resembles that of the *Numbers* fragment, and probably belongs to a period but little removed from that of the New Testament fragments.

In the *Exodus* fragment, however, the character of the writing appears to have completely changed; the distinctive characteristics of the different letters have almost disappeared, the up and down strokes are no longer clearly defined, and in place of a bold, square hand, in which each letter seems to stand out from its neighbours, we find an almost cursive hand, in which the thickly-formed letters have assumed a uniform sameness of character. If we are right then in ascribing the other fragments to the sixth and seventh centuries respectively, the *Exodus* fragment can hardly be earlier than the eighth or ninth century; and thus the Palestinian codices were already several centuries old at the time when, parchment being for some reason, perhaps on account of persecution, difficult to procure, they were broken up by the Jewish scribe.

G. H. G.
J. F. S.

[1] For remarks on the shapes of different letters see pp. 102 f.

[2] *Op. cit.*, Introduction, pp. viii, ix.

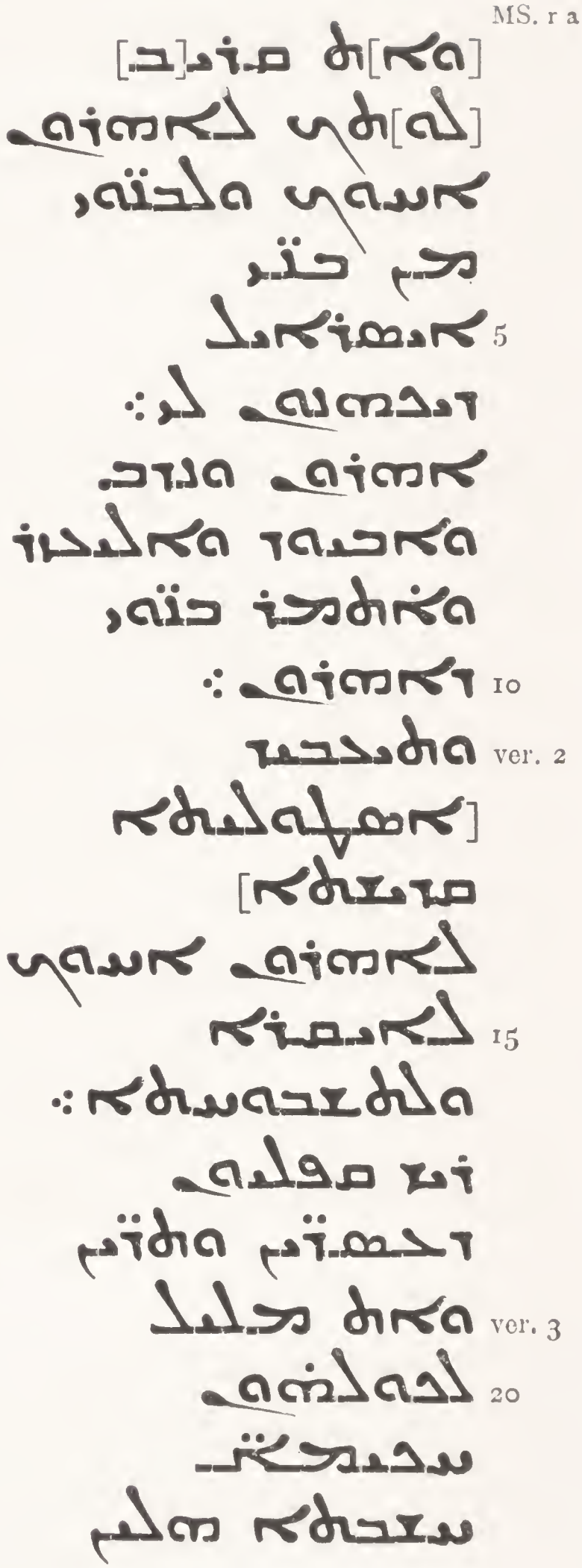
[And] thou, bring near
[unto] thee Aharon thy
brother, and his sons
from the sons of Îsraîl,
that they may be priests
unto me; Aharon, and
Nadab, and Abiud,
and Elîazar, and Ethĕ-
mar, the sons of
Aharon:

And thou shalt make
[the holy dress] for
Aharon thy brother
for honour and for
glory:

BEGINNING OF CHAPTER
TWENTY AND TWO.

And thou, speak to
all those, the wise
in understanding,
those whom I have

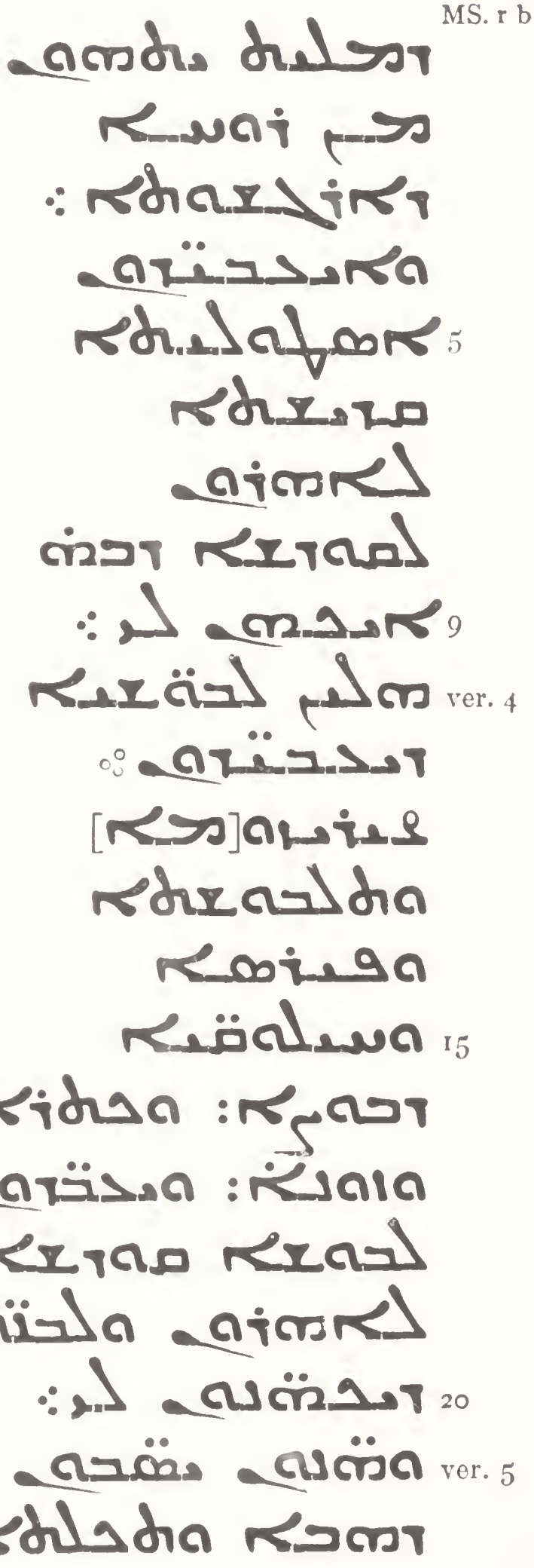
MS. r a



ver. 2

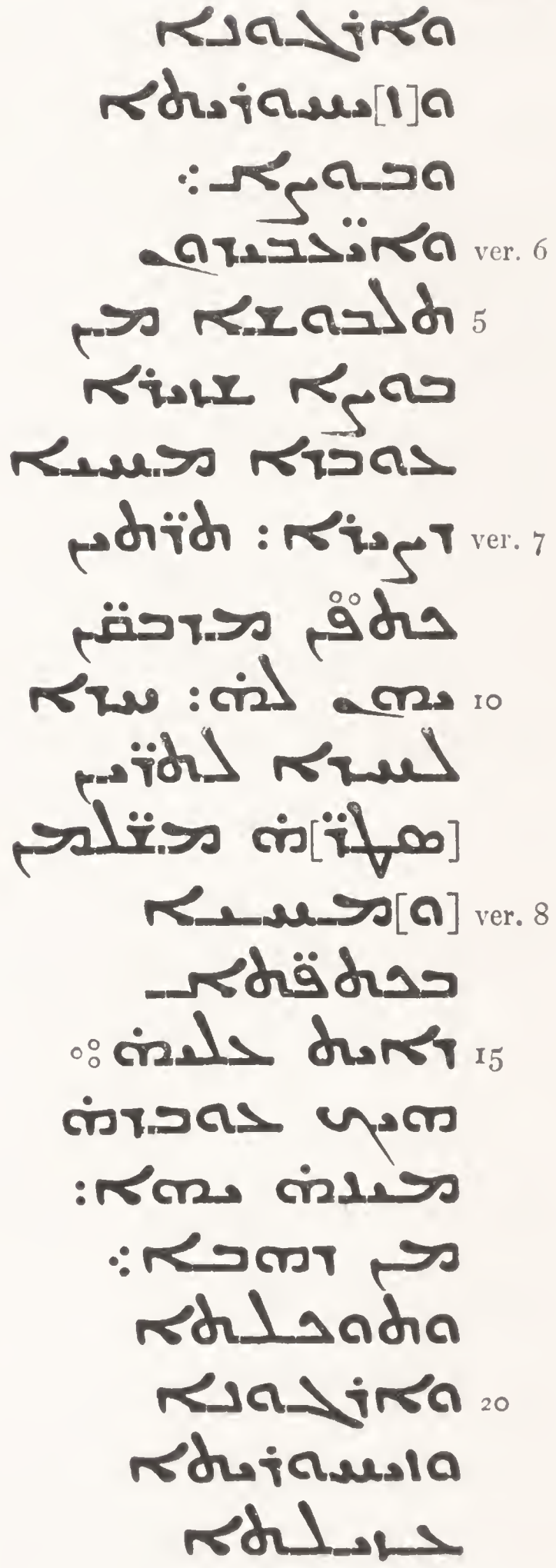
ver. 3

filled with the spirit
of intelligence; and
they shall make the
holy dress for Aharon,
for holiness, that in it
he may minister unto
me: These *are* the
garments which they
shall make; the girdle,
and the vestment, and
the robe, and the
tunics of fine linen;
and the headdress, and
the zone. And they
shall make the holy
clothing for Aharon,
and for his sons, that
they may minister unto
me: And they, let
them take gold, and

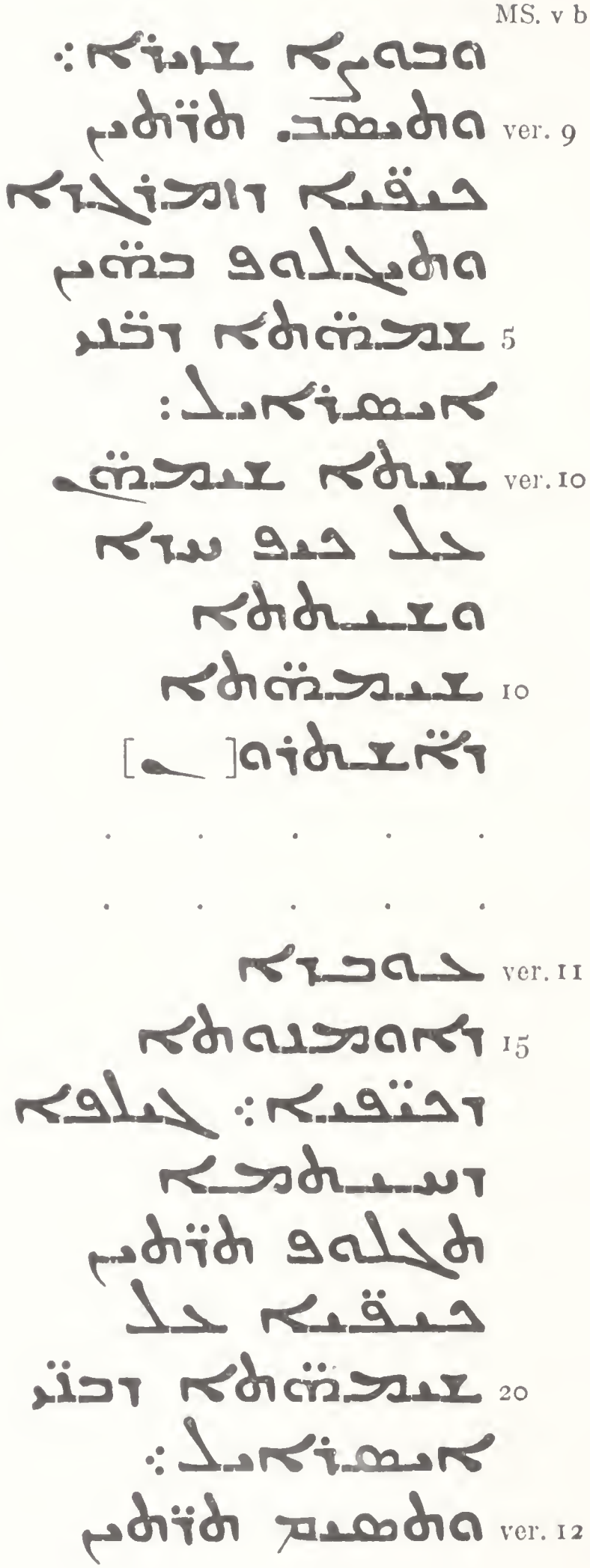


blue, and purple, and
scarlet, and fine linen :
And they shall make
a vestment of linen
twisted, woven work of
the embroiderer; two
shoulder-piecesshallbe
fastened to it; each to
each, to the two [sides]
thereof, completed :
[And] the woven *work*
in the shoulder-pieces
which are upon it :
Like the work thereof,
of it shall it be; of
gold, and blue, and
purple, and scarlet
intertwined, and fine

MS. v a



linen twisted: And
thou shalt take the
two stones of emerald,
and thou shalt engrave
on them the names of
the sons of Îsraîl: six
names of them upon
one stone, and the six
names which are left
. . . . .
. . . . .
the work of craft in
stones; *as* engraving
of the signet thou
shalt engrave the two
stones, according to
the names of the sons
of Îsraîl: And thou
shalt set the two



THE TEXT REPRESENTED BY THE PALESTINIAN VERSION OF THE OLD TESTAMENT.

Although no record has yet been discovered of the date and authorship of the Palestinian Version, it is evident from what source the Old Testament portions were derived. The connection which may often be observed between the phraseology of the version and that of the Targum of Jerusalem, might suggest that the Palestinian Old Testament was adapted from a work of that character; but the connection, as regards the extant Jerusalem Targum, is only in the use of words. The renderings in our fragments of *Exodus* and *Numbers* are very different from the paraphrases of that Targum. They approach, in this respect, nearer to the work of Onkelos; yet they were not derived from him. Nor are they taken from the Peshitto, nor, directly, from the Hebrew, although the influence of the Hebrew can, perhaps, be traced in some places. When twenty years ago some portions of the Palestinian Old Testament were, for the first time, printed from MSS. in London and St. Petersburg[1], the editor expressed the opinion that the version was made from the LXX, but had been corrected from other authorities by revisers, who were by no means ignorant translators. The few verses of *Numbers*, which were published in 1893[2], were shown to exhibit similar features. A like verdict may be pronounced on the somewhat longer portions, from *Exodus* and from *Job*, which we now present to the reader. In the latter fragment, as will be seen from Mr. Burkitt's annotations, several authorities are successively supported within the compass of a very few verses. Mr. Stenning remarks[3] of the only part of the Apocrypha which has yet been discovered, the exceeding closeness with which it follows the LXX as opposed to the Peshitto. The text of the fragment of *Kings* seems to be based on the Lucianic recension[4]. Representative portions of various parts of the Palestinian Old Testament are now available, and are of sufficient extent

[1] *Anecdota* [*Otia*] *Syriaca*, iv, J. P. N. Land, 1875.
[2] *The Palestinian Version*, Anecd. Oxon.
[3] *Infra*, p. 21.
[4] *Infra*, p. 32.

to justify a general conclusion as to the character of the translation. Each new accession to our materials supports the opinion of the first editor. The version, in so far as it was made from the LXX, follows no MS. which is now extant[1]. It either represents a form of text, which has perished, or, more probably, depends on more than one Greek MS., and it may have been subjected to revision. It is significant that the Palestinian New Testament is also eclectic in character[2], while it is certainly remarkable that translations, which seem intended for the benefit of the Hebrew Christians, should be so much indebted to Hellenistic sources, so little to Hebrew and Aramaic.

In the following notes we have indicated, in addition to the readings which underlie the text, all the words and forms which may be described as Palestinian, with remarks on the more important of them. Since the publication of my Anecdoton in 1893, Schwally's *Idioticon des christlich palästinischen Aramaeisch* has appeared, and this valuable work must now be added to the authorities given on pp. xvii, xviii. By an omission Nöldeke's important article in the *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Bd. xxii, was not included in that list. I take this opportunity of correcting the omission, as the *Beiträge zur Kenntniss der aramäischen Dialecte*, ii. (*Z D M G.* xxii. 443–527), will be found indispensable to every student. Some illustrations of Palestinian may also be found in the *Grammatik des Jüdisch-Palästinischen Aramäisch*, von Gustaf Dalman, 1894.

The list of the Remains of the Palestinian Version (pp. xvi, xvii) should now include the contents of the two Evangelistaria, similar in character to Adler's Vatican MS. The discovery of these codices in the library on Mount Sinai was announced by Mrs. Lewis after my Anecdoton was in print. This lady has in her possession a lectionary, containing passages from the *Pentateuch*, several from *Isaiah*, one from *Jeremiah*, some from the *Minor Prophets* and the *Hagiographa*, several from the *Pauline Epistles*, and one from *St. James*. The MS. is assigned to the eleventh or twelfth century.

G. H. G.

[1] If hereafter a large portion of the Palestinian Old Testament should be available, it might be found that Lucian was, more or less, followed throughout, and not in his recension of *Kings* only. As the variations between the Greek Texts are not numerous in the Pentateuch, it is difficult to arrive at any certain conclusion as to the relation of a particular Text to the Palestinian Version, from the few fragments at present extant, but this, at least, may be affirmed, that the readings of the fragments are, in the main, those of Lucian. See the summary given on p. 32, with the references to authorities on Lucian's work.

[2] *Op. cit.*, note by Mr. Bennett, pp. xx-xxiii.

NOTES TO EXODUS.

xxviii. 1. ܠ *passim*] Palestinian. ܨ] We read ܒ after ܘ; for the height, cf. the same letter in ܒ̈ ܠ l. 5. The last letter is defaced by a hole, but must be ܒ. In *Hier.* ܨ ܒ is used in *Pe.* and *Pa.* as in *Edess.*; for the *scr. pl.*, cf. l. 19 n.

In the proper names which follow, there is a mixture of Hebrew and Greek forms. *Aharon* returns to the Hebrew spelling; *Îsraíl* (as in the Peshitto *passim*) is the Greek rather than the Hebrew form; *Abiud* is from LXX, *Heb.* being *Abîhû*; *Elîazar* represents Ἐλεάζαρ, *Heb.* being *El'azar*; *Eth̆mar* may be Îthamar, the Ἰθάμαρ of LXX, and the *Hebrew* אִיתָמָר; the dotted ܝ (it is written without a dot in the other names) perhaps represents the Î. Many of the proper names of the O. T. would be in daily use amongst those for whom the Palestinian translations were made, and thus would acquire conventional forms, so that critical inferences from them are now somewhat precarious.

l. 4. So LXX (A; B *καὶ ἐκ τῶν υἱῶν*); *Heb.* and *Pesh.*, 'with him from the midst of the sons.'

l. 6. ܢ preform. of fut. tense, *Palest.*; sometimes (e.g. ver. 6) written ܢ̈ ܝ. On the form ܠ̈ ܢ with ̈, see p. 56, l. 11 n. 'That *they* may be;' the *ἱερατεύειν* in LXX is naturally taken of all, as the context seems to require, but the Hebrew has the verb in the singular.

ver. 2. ܠ ܘ] *Palest.*, double preformative, and ܢ in ultimate; for the latter, cf. p. 12, ll. 4, 11, and *Palest. Vers.*, 2 Tim. i. 11, note on p. xxxiv.

ll. 12, 13, we restore from ver. 3, but with hesitation, for part of the end of the first word can be traced, and it does not quite give ܐ ܠ ܫ . . . But the parchment is much defaced.

ll. 15, 16. The very words of *Pesh.*, but not necessarily borrowed, as they well represent *Heb.* and LXX.

ll. 17, 18. These two lines of rubric were written in red, and though they do not show up in the photograph, we were able with Mr. Stenning's assistance, to decipher them in the MS., and can print them without hesitation. There is no break here in the Hebrew. At the end of ver. 5, where in *Heb.* the פ occurs, our

text has only the ·: closing the sentence. In editing the fragment of *Numbers* in a former publication, we found two blank or illegible lines, which happened to correspond to the פ, and might be intended to mark the same division as in the Hebrew text. The present place does not confirm that view. It is more probable that the translator followed some division of the Greek text. Compare the division on p. 26, and see p. 22.

ver. 3. ܐܗܕ *Palest.* As in Chaldee (exx. in Turpie's *Chaldee Manual*) *scriptio plena* is common, but the usage is inconsistent.

l. 22. Τῇ *διανοίᾳ* is thus translated in *Hier.*, e.g. Matt. xxii. 37, Luke x. 27, but Deut. vi. 5 ap. *Land* has ܒܠܒܟ ܕܒܟܠ.

Page 12, l. 1. ܗܠܝܢ ... ܗܢܘܢ] *the very men* whom; but the proper force of ܗ is, in many passages, superfluous; see Col. iv. 18 n., *Palest. Vers.*

l. 3. Our translator read *ἐνέπλησα* as B, but omitted *σοφίας* as A. The]ܐ[ܡܠܝ is a clear connection with the LXX, against *Heb.* and *Pesh.*

l. 5.]ܣܛܘܠܐ is the Greek word *στολή*, and though it occurs elsewhere, its presence here, followed by the clause 'for holiness . . . me,' is a reminiscence of the *στολὴν . . . εἰς τὸ ἅγιον, ἐν ᾗ ἱερατεύσει μοι.* *Heb.* different.

ll. 4, 9, 11. *Palest.* forms of verbs. At the end of l. 9, and in some other places, we restore stops, which have faded in the MS.

Minister] lit. *be a priest*, as r a 6, and so l. 20 infra.

ver. 4.]ܠܒܘܫܐ ܕ[Pl. emph. the same in *Palest.* as in *Chald.* We restore ribbui. LXX *στολαί*, as last verse; our text follows the *Heb.* in using a general term, *clothes, garments.*

Girdle] LXX *περιστήθιον*, which well represents the *Heb.* Our translator employs a Greek word, not that of the LXX text, but *perizoma*. Perhaps this was more commonly used than peristethion: several instances are cited in *Thes. Syr.* It is here written with the inverted *p*. There is a trace of the right hand stroke of the ܣ of our restoration.

Ephod, LXX *ἐπωμίς*, is represented by a general term, which we may render *vestment.* The lines (12, 13) containing these two words are written over letters which are in part legible in the photograph—probably there was an error.

Robe] The translation uses a term from a root *to spread*, and in *Palest.* form. In *Hier.* ܦܪܣܐ is *veil;* the Edessene form is ܦܪܨܐ. We might render *mantle.* So the Hebrew, but the LXX more specifically *ποδήρης.*

ܣܪܒܠܐ *Palest.* In *Hier.* it is written ܣܪܒܠܐ, but this in *Chald.* means *shirt*, according to *Levy* s.v. The letter after ܠ, probably from a stroke showing through, looks like ܨ, which would give an impossible form.

For the last term (l. 17) the LXX *ζώνη* is transliterated. It is almost certain

from the MS. that the preceding word, which is not quite distinct, is as we have read it, the *κίταρις* or *κίδαρις*, and the בֻּתֶּר of Esth. i. 11, see also *Levy* i. 396. No example is quoted in *Thes. Syr.*, but cf. the Neo-Syriac ܟܒܘܠܐ *a shawl*, col. 1682, ܟܒܝܬܐ *an umbrella*, col. 1860.

l. 18. ܠܒܫܐ] above in the plural, here singular, as a collective, *clothing*.

'Gold,' &c.] Emphatic forms, but see below: in so far as they retain their force, they correspond to the generic articles in the Hebrew text and the LXX.

Page 13, l. 1. ܐ[ܪ]ܓ̈ܘܢ] The end of the word is indistinct, but the form can hardly be different from that which occurs below, l. 20.

l. 2. The letter following the ܘ is illegible and the ܒ is obscured by the upper writing, but the word is undoubtedly the same as in l. 21.

ܒܘܨ may suggest the *βύσσος*, but in the next verse we have a clear indication of the influence of the LXX, in the omission, with it, of the words 'gold, blue, purple, scarlet.'

ver. 6. They shall] or an optative, as we rendered in the preceding verse, and so below.

ܠܒܫ appears to be the indefinite, *a* vestment, the definite form being used in ver. 4, l. 13; but LXX has the article in both places. Cf. *Palest. Vers.*, p. xxii, n. 2.

ܟܠܝܠܐ *Palest.*, and represents the *κεκλωσμένη*, see *Buxt.* 2360. The context, and the two legible letters, suggest to read the same word at the end of ver. 8, where, however, it seems to be written ܟܠܝܠܐ, or ܟܠܝܐ, and not improbably, for variations of spelling within a few lines are frequent in this dialect, see e.g. notes on l. 19 and on ver. 10 (p. 20).

ܒܨܨܐ Palestinian, *Buxt.* 1188, *Levy* ii. 23; l. 13 it is used substantively, *τὸ ὕφασμα*.

ܨ[ܝ]ܪ̈ܐ] The form is not found in *Hier.* An *engraver*, &c.; also *a pen;* here standing for the *ποικιλτοῦ*.

l. 9. [¨] is legible on the participle, but not on the substantive. Our translator read only one *αὐτῷ*, as the *Vat.* text. It almost seems also as if he read *ἑτέρα τῇ ἑτέρᾳ*.

l. 12. There is a trace of the ܝ, and its diacritical point is legible. The space is sufficient for the reading, which the ܒܝܬܗ of *Pesh.* and the מטרוהי of *Onk.* suggest. The suffix is clearly ܗ, not ܗܝ, and is perhaps a dialectic defective form. The word may stand for *μέρος*, but is specifically *side*, and so we render it.

ܒܥ̈ܐ] On a close inspection of the photograph, and comparison with the MS. itself, it is almost certain that the word has not the masculine termination ܝܢ, but *fem.* (or *neut.*) ܐ; otherwise it must agree with the subject of the verb in l. 4; but

this is awkward. The down stroke after *mem* (see Plate) has not the pointed shape of *yud*, and does not rest on the line. It either shows through, or is part of a letter now written over, as in ll. 12, 13, p. 12. The translation seems here rather to support the *Alex.* *ἐξηρτισμέναι* than the *Vat.* *ἐξηρτημέναι*. A stop is required at the end of the line, but is not legible in the MS.; the first letter of l. 13 is almost certainly ܐ, beginning a new sentence. Another stop is required at the end of l. 15, while one occurs, no doubt in error, at the end of l. 18, where it is superfluous.

At the end of l. 14 will be seen the elongated olaph, examples of which were found in the former fragments.

ll. 16, 17, exactly, and baldly, represent the *Heb.* כמעשהו מזמנו יהיה, but would also stand for the LXX, and perhaps the translator read *κατὰ τ. ποίησιν αὐτοῦ ἐξ αὐ.*

Gold] Here (see above) the *Alex.* text is distinctly supported, for B has *χρυσίου καθαροῦ*. The ·: at the end of the line is certainly in the MS., but seems superfluous.

l. 19. ܒܝܬܐ] Here with *Palest.* spelling, above (l. 22, ver. 5) in the usual form.

ver. 9. ܫܡܐ, ܒܝܬܐ, ܩܕܝܫܬܐ, *Palest.* forms. Here ܫܡ, but l. 10 the *Palest.* spelling ܫܡܗ̈ܘܬܐ; so l. 7. ܩܕܝܫܬܐ is the *emphatic* in force as well as form, in the examples from *Hier.* (*Thes. Syr.* s. v.), and here LXX also has *τοὺς λίθ.*, intended, perhaps, to represent the את, which in this place is hardly more than the sign of the accusative. We render as *emph.*, but see ver. 6 n.

Page 14, l. 3. The Syriac word is the Greek *σμάραγδος*, and is written variously (*Thes. Syr.* s. v.), but here almost certainly as we give it, although the parchment is defaced.

l. 4. The LXX is not literally followed, for it has *τοὺς δύο λίθους, λίθους σμ.* Our '*in* them' represents B rather than the *Alex.* *ἐπ' αὐτοῖς*.

ver. 10. ܫܡܗ *Palest.* spelling, *et inf.*, varied from ver. 9.

l. 11. The end of this line has perished. The position of the ܐ leaves a small space unaccounted for after the ܠ, but it is improbable that there was another letter. There is a similar space at the end of l. 14, where probably ܗ was written, but the elongation is not now visible. ll. 12, 13 have perished.

ll. 16, 17. *Palest.* spelling.

l. 19. ܥܠ as in *Pesh.*, corresponding to the *ἐπὶ τ. ὀνόμ.* Perhaps both *Pesh.* and LXX are here to be rendered 'according to,' as *Heb.* על is in *R.V.*; *A.V.* 'with.'

'Engrave' once, as B; A *διαγλύψεις τ. δ. λίθ. διαγλύψεις.*

The Greek readings supported by this fragment of *Exodus* are sometimes of the Alexandrine type, sometimes of the Vatican, but in most cases they will be found to be identical with those adopted by Lucian; see p. 16, n. 1, and p. 32.

WISDOM IX. 8b—X. 2.

INTRODUCTION.

THE following verses from the apocryphal book of the *Wisdom of Solomon* are inscribed on a single palimpsest leaf, written in double columns, each of which contains 22 lines. The upper writing of this, as of the other leaves in the Bodleian Library, is by a Jewish hand[1]. Unfortunately the lower half of each side has been so carefully erased that it is impossible to make out more than a few words here and there. This applies more especially to the *recto* side, on which the under-writing throughout is very faint. The first eight or ten lines, however, on the upper part of each side have been fairly well preserved, and after a prolonged examination, I at length succeeded in obtaining the results here given. I should mention that Mr. Gwilliam first examined the leaf, but afterwards entrusted me with its decipherment, handing over, at the same time, the results of his examination, which are embodied in the following text. My thanks are due to him and especially to Professor D. S. Margoliouth, who identified the lines, which I had deciphered, with Wisdom ix. 8 ff. and thus put it in my power to make out what remained. With the additional help of the LXX Version, I had no difficulty in making a few slight corrections in the part already deciphered, and in supplying some of the missing words. Owing to the condition of the MS. it was impossible to apply the re-agent to the lower half of each side, and the blank spaces must therefore remain.

The writing is small and regular, and in that respect resembles the *Numbers* fragment; since, however, many of the letters are closely allied in form to those of the earlier New Testament fragments, the leaf

[1] See p. 9, and note.

probably occupies a position half way between the New Testament and the *Numbers* fragments. The date would therefore be about the end of the sixth century.

The fragment is remarkable for the exceeding closeness with which it follows the text of the LXX, as opposed to that of the Peshitto. The only clear case of a different reading is in ix. 14, where our version agrees with the Peshitto in reading αὐτῶν for ἡμῶν.

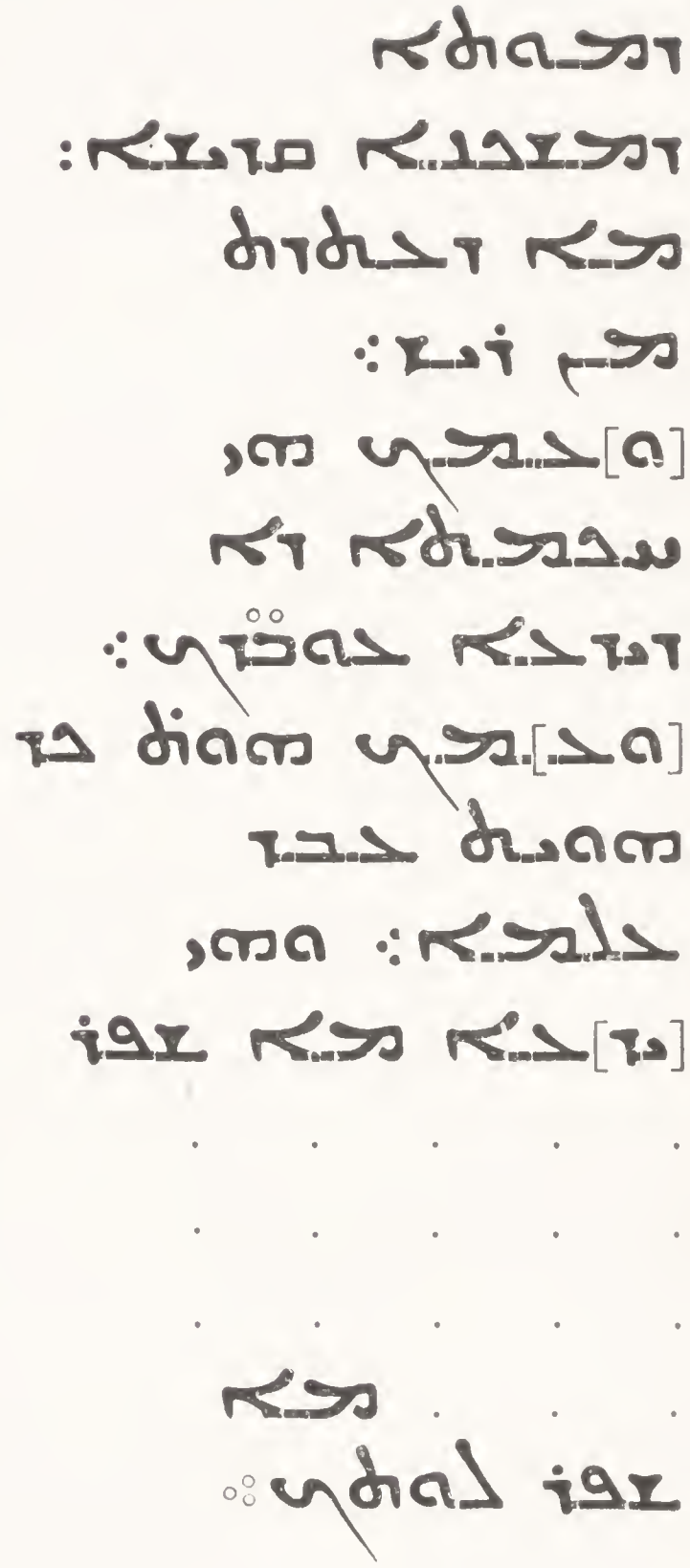
The importance of the leaf consists in the fact that it affords us positive evidence as to the translation of, at any rate, this apocryphal book into Palestinian Syriac. It seemed, indeed, at first sight, more than probable that this leaf formed part of the same MS. as that from which the *Numbers* fragment was taken, but on closer examination, one is forced to the conclusion that the two hands are not identical. See further the note on the relative ages of this, and the other two Old Testament fragments, p. 102.

That our leaf really formed part of a continuous version and not of a lectionary, may be concluded from the fact that chap. ix is immediately followed by chap. x. The break between the chapters is so distinct that it is inconceivable that both, or parts of both, should be included in the same *lection*, nor should we expect to find a heading to the chapter inserted as here. The presence of this heading is interesting as showing that the division into chapters was already in existence at the time of the translation.

J. F. S.

MS. r a

the likeness of the
holy tabernacle, which
thou didst prepare
from the beginning :·
And with thee [is]
wisdom, which know-
eth thy works :· [and
with] thee she was,
when thou wast
making the world :·
and she knoweth
what is acceptable



4

ver. 9

10

. . . . . .

. . . . . ver. 10

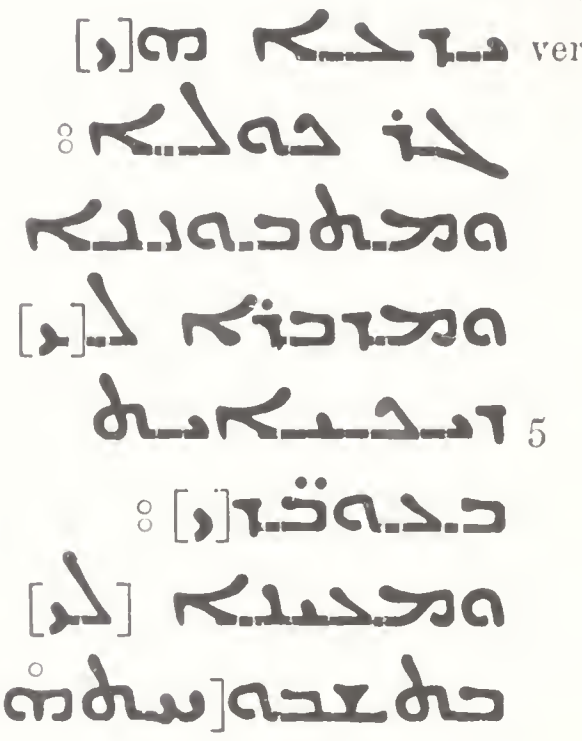
. . . . . .

. . . what

is acceptable unto thee :·

MS. r b

For she knoweth
everything, and she
comprehendeth, and
leadeth [me] purely
in [my] works, and
guardeth [me]
by [her] glory :

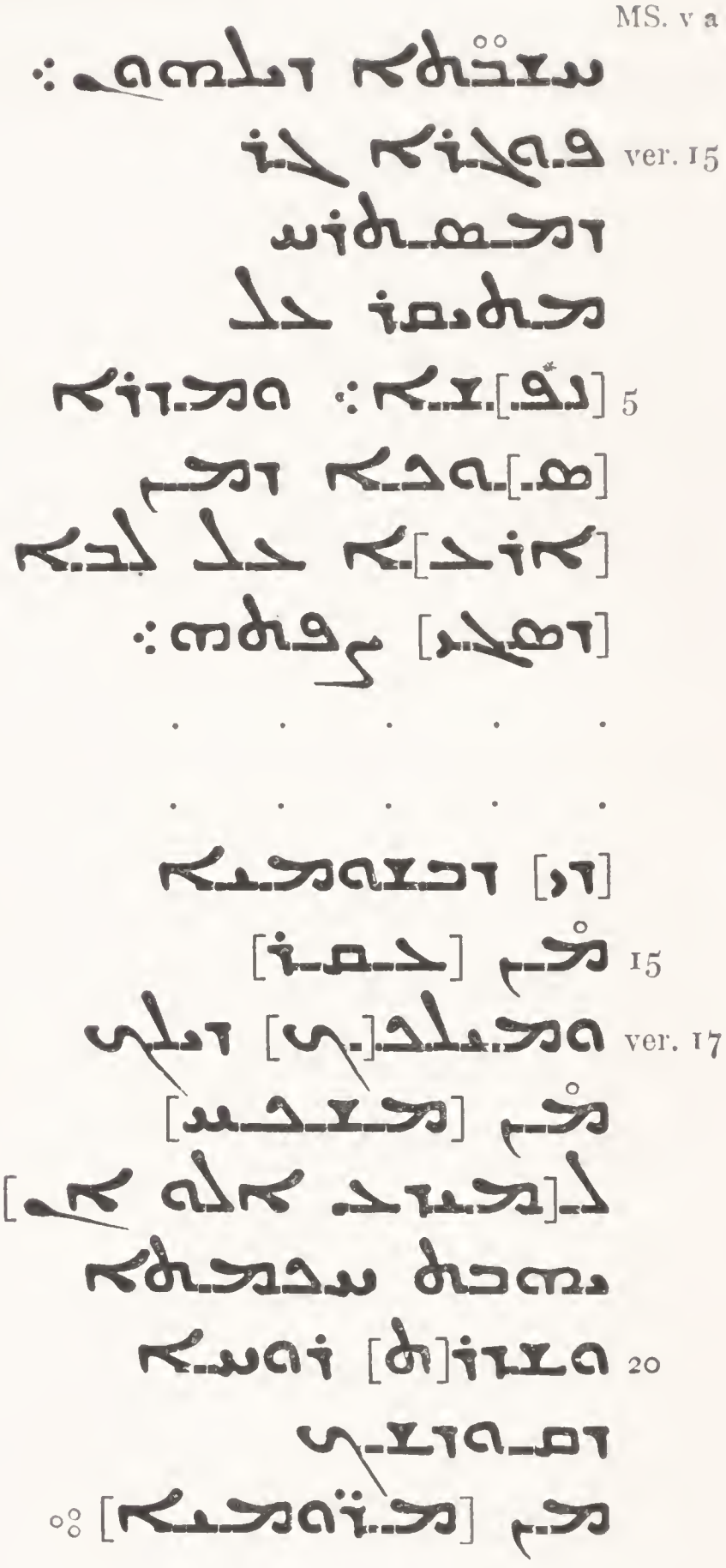


. . . . .

. . . . .

MS. v a

their devices: For the
body which *is* corrup-
tible weigheth down
upon the soul, and
the earthly tabernacle
which *is* from the
[earth], upon the
heart whose musing
is [upon many things]:
. . . . .
. . . . .
[but] the things that
are in heaven who
[hath searched out]?
and thy counsel who
[is able] [to know, un-
less] thou hast given
wisdom and hast sent
the spirit of thy holiness
from [the heights]:



MS. v b

And in this manner were set straight the paths of those who *were* upon the earth, and what is acceptable unto thee did the sons of men learn, and by thy wisdom, they were saved:

. . . . .

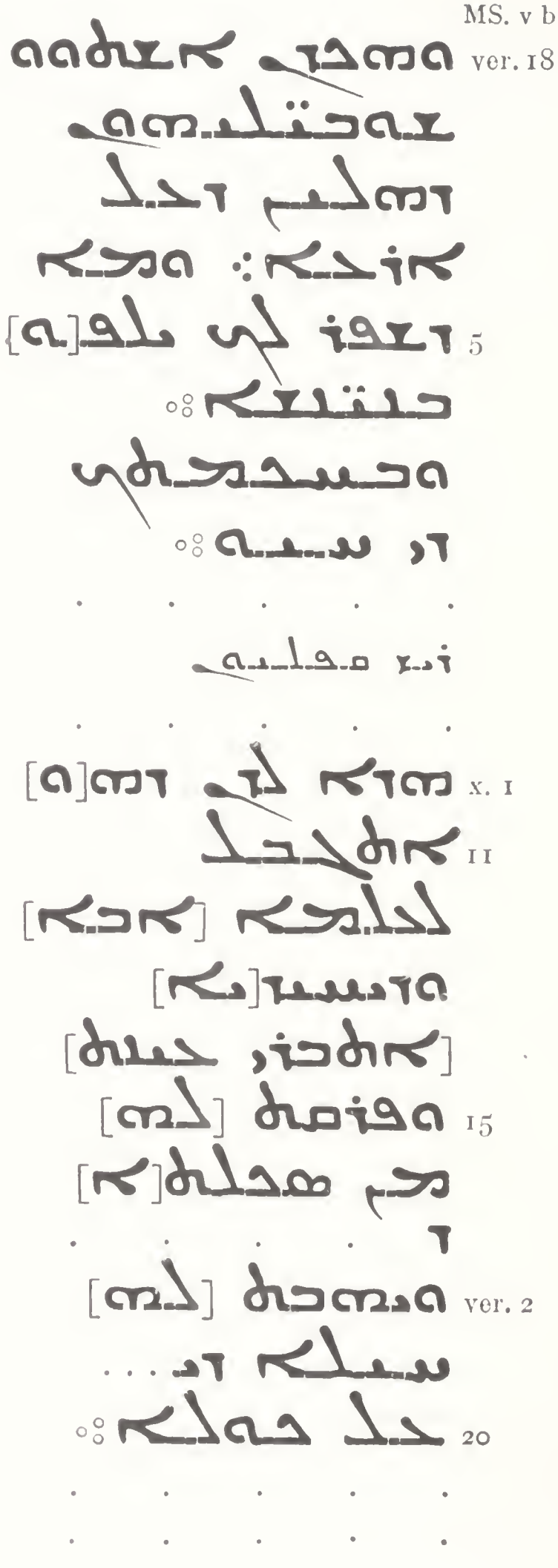
Beginning of chapter.

. . . . .

She [preserved] him who was formed [as a father] to the world, and who as a solitary one [was created], and delivered [him] from [his] sin, of . . . . . and gave [him] power that [he should rule] over all things:

. . . . .

. . . . .



NOTES TO WISDOM.

ix. 8. The last clause of this verse agrees very closely with the LXX, and is practically identical with the Peshitto—the latter, however, reads ܕܩܕܫܟ (*thy holy tabernacle*), ܐ for ܗ, and ܥܡ ܩܕܫ for ܩܕܫ ܕܝܠܟ. The Vulgate also has *tab. sancti tui.*

ver. 9. Vulgate *sapientia tua.* The other versions present no variant.

ܕ fem. of ܕܝ, cf. Nöldeke, *Z D M G.* xxii. p. 510, who points out that this idiom of inserting the demonstrative pronoun occurs very frequently in this version, especially in the translation of Greek participles, e.g. ܥܒܕܐ ܕܥܡܝ ܐܢܐ ܕܥܒܕ *the works which I do.*

The feminine form ܕ is only found once besides, Matt. xxvi. 60 (ed. Lagarde), but ܕܐ fem. of ܕܝܐ is of frequent occurrence.

ܚܟܡܐ] The point above the word apparently represents a long *a* sound; see Nöld. *op. cit.* p. 450 for discussion of the vowel-system. The above is the only clear instance of a vowel-sign in this leaf, doubtless because of the faintness of the writing.

ܕܥܒܕ ܗܘܝܬ] *Pesh.* ܕܥܒܕ; the addition of the subst. verb to the participle serves to emphasize the duration of the action 'when thou *wast* making.' Cf. the similar usage in Hebrew, Gen. iv. 17, xxxvii. 2, xxxix. 22, &c.

ll. 12–20 of this column are absolutely illegible.

ver. 11. ܡܬܬܪܥܝܢ] LXX *συνίει*; Vulg. *intelligit; Pesh.* ܡܬܬܪܥܝ *to comprehend, understand.* The word occurs very frequently, cf. Ps. lxxxi. 5 ܠܐ ܝܕܥܘ *συνῆκαν* (Land); cf. Heb הִתְבּוֹנֵן, from which Schwally considers the *Palestinian* form to be borrowed, *Idioticon*, p. 11.

ܒܬܪܝܢ] LXX *σωφρόνως*; Vulg. *sobrie; Pesh.* ܒܬܪܝܢ. The adverb occurs in Matt. i. 25 Syr. Cur. and we also find ܡܕܟܝ and ܡܕܟܝܬܐ *mundatio;* cf. also Neo-Syr. ܙܟܝ *pure, munde.*

ܢܛܪܝܢ] The latter part of the line is obscure. Possibly we should read ܢܛܪ ܠܝ or . . . ܢܛܪܝܢ; LXX has *φυλάξει*, to which the verb ܢܛܪ (so *Pesh.*) would more nearly correspond. A similar rendering of *φυλάσσειν* is given in John xvii. 12 ܢܛܪܬ=*ἐφύλαξα.* Payne-Smith (*Thes. Syr.*) regards the verb as a denominative from ܥܝܢ *an eye* = *observavit, tuitus est, custodivit.* The root idea would thus be *to eye* a person (not necessarily in a bad sense as in Hebrew, cf. 1 Sam. xviii. 9 עוֹיֵן Keri), then *to watch* or *guard*, and lastly *to protect, preserve.* Mr. Burkitt, however, very plausibly suggests that we have here an instance of two roots distinct in Arabic, but confused in Palestinian Syriac. In Arabic عين (middle yôd)=*to eye;* عون (middle waw)=*to preserve, help*, as here. Cf. the familiar phrase اياك نستعين in the Qorân.

The remainder of this column also is beyond restoration.

ver. 14. ...] LXX *ἐπίνοαι ἡμῶν*; so Vulg.; *Pesh.* .... Elsewhere the plural form is ..., Luke ii. 35, xxiv. 38. ... as opp. to LXX *ἡμῶν*, the only case in this fragment in which the *Palest.* presupposes a different text to that of the LXX.

ver. 15. ...] LXX *φθάρτον*; Vulg. *quod corrumpitur*; *Pesh.* .... The word occurs frequently in this sense, e.g. Matt. vi. 19, 20, Luke xii. 33.

...] If the text is rightly restored, *βρίθει* is left untranslated, and we have a double rendering of *γεώδες*. The alternative reading ... gives no sense. ... presumably is *Hier.* for ..., *Thes. Syr.* col. 2020, and ... = *Heb.* סֵבָה.

...] Here again the first part of the line is missing, but the above gives a suitable rendering of the Greek *πολυφρόντιδα*, i. e. *the heart that museth on many things*; Vulg. *multa cogitantem*; cf. Grimm, '*viel und unablässig denkend*,' *nicht* '*sorgenvoll*,' (Schleusner.)

... from rt. ... = *sollicitudo*, Luke viii. 14; it is found in *Syro-Hex.* Job xi. 8, &c. = *φρόντις*.

ll. 14–22 are very faint, but are just decipherable in a strong light.

ver. 17. Though the infinitive rarely occurs in this dialect, the presence of the ... supports the reading adopted here; cf. ... and ..., Nöld. p. 505.

ver. 18. ... = הָאֹבְדֹן, Nöld. p. 485; the more usual form is .... Cf. however, 1 Thess. iv. 14 emended reading.

...] שְׁבִיל occurs twice in Hebrew; cf. *Syr.* ..., *Arab.* سبيل = *via*. For the ..., which is especially common in *Palest.* nouns after the initial consonant, cf. Nöld. p. 458, &c.; other examples are ..., ..., ..., ...

...] Possibly we should read ...; the word is very faintly written. ... would be an instance of the intransitive form of the perf. Peal, cf. ... cited by Nöldeke; also ..., which occurs together with .... Cf. further, the intransitive forms in ..., ... *they were bright*, ... *they were able*.

...] Here possibly ... = δή. LXX *ἐσώθησαν*,—this verb is generally rendered by ... in *Palest.*, e.g. Matt. xix. 25, xxiv. 13, John v. 17, &c.; cf. also John iv. 42 ... *salvator mundi*; so *Pesh.* here; Vulg. has an addition, (*nam per sapientiam sanati sunt quicumque placuerunt tibi, Domine, a principio*).

x. 1. ...] Possibly a variation of the more usual ....

[...]] Restored by Mr. Burkitt, cf. ix. 11.

...] According to Nöld. this root is always used in the Gospels to express the idea of sin; so ... *a sinner*, ... and not ... *to sin*.

l. 17. In this line we require a word corresponding to the Greek *ἰδίου*. The writing is very faint, but I am inclined to read ....

3 KINGS II. 10 b–15 a AND IX. 4, 5 a

ACCORDING TO THE RECENSION OF LUCIAN

IN THE

PALESTINIAN SYRIAC DIALECT

FROM MS. ARAB. 588 IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED AND EDITED

BY

JOHN F. STENNING

INTRODUCTION

THE following verses are taken from an Arabic MS. (No. 588 in Mrs. M. D. Gibson's Catalogue, *Studia Sinaitica III*) in the library of the Convent of St. Katherine on Mount Sinai. The MS. is a palimpsest, the upper writing being a late Arabic Prophetologion, while the under writing consists mainly of Syriac Apocrypha. When I was engaged in working at the latter (February and March, 1894), I discovered that four of the leaves contained a double palimpsest, i.e. that the under-writing in Syriac was, in its turn, written over some Palestinian Syriac. The latter was written in an exceptionally bold and clear hand, but the ink had in most cases become so faint that the application of the re-agent proved of very little use. The forms of the letters, however, had been so clearly indented in the vellum, that they could still be traced in a strong light. Unfortunately, the Syriac—in a fine bold Estrangela hand—had been written immediately over the Palestinian Syriac, so that the latter was almost entirely obscured—the effect of the re-agent being to produce a dark green smudge. The few lines that I was able to decipher, occur for the most part at the beginning or end of the two columns—in which, as usual, the Palestinian Syriac was written—where there was no upper Syriac writing.

I may mention, as a matter of curiosity, that one leaf apparently contained a treble palimpsest!

At the convent itself, I was only able to compare the writing of the two Palestinian Syriac lectionaries of the Gospels, dated 1094 and 1098 A.D. (now being published at Cambridge by Mrs. Lewis), the fragments of Job and of the Homilies (published in this Anecdoton), which Mr. Burkitt assigns to the eighth and ninth centuries respectively.

A comparison with these latter, inclined me to assign an early date to these few fragments, a view which is borne out by the fact that the rest of the palimpsest in this MS. viz. the Syriac Apocrypha is certainly early—probably sixth century. Further, the state of the vellum and the character of the writing all point to a date not later than the seventh—possibly the sixth century.

On comparing the subjoined fragments with the Massoretic text and with that of the chief versions, it at once became clear that the MS. differed considerably from the ordinary text. At first, indeed, I could only conclude that the verses formed part of some Palestinian version which had been expanded after the manner of a Targum, and that—owing to their apparent want of connection—they were taken from a lectionary and not from a complete text. The true solution of these difficulties, however, was first discovered by Mr. Burkitt, who pointed out that the verses in question were really a literal translation of Lucian's revision of the LXX, as published in Lagarde's edition (*Librorum Vet. Test. Canonicorum*, pt. 1, p. 329). In this edition 3 Kings i. 1=1 Kings ii. 12 (Hebrew text), whilst ch. ii. 1–14 (Lucian) forms an addition which is not found in the Hebrew or LXX. This addition is inserted between vv. 35 and 36 of 1 Kings ii. (Hebrew), the ordinary narrative being resumed at ver. 15=1 Kings ii. 36 (Hebrew).

The verses, therefore, are of twofold importance. On the one hand they form the oldest direct witness to the Lucianic text that we possess, with the exception of the quotations in the Antiochene fathers, and on the other, they present us with an invaluable clue as to the connection of the Palestinian Bible with another text of the LXX besides that of the Codex Vaticanus.

Further light on this subject is afforded us by the other two O. T. fragments. In *Exodus* our text agrees three times (vv. 3, 7, 9) with Lucian and B against A, four times (vv. 1, 3, 7, 8) with Lucian and A against B, and *once* (ver. 9) with Lucian against A, B. On the other hand, it follows A, B *once* (ver. 4, ζώην) against Lucian (ζωστῆρα), and *twice* (vv. 6, 8) stands alone. In *Numbers* it agrees *twice* (v. 6, 7) with Lucian and B against A, *once* (iv. 46) with Lucian and A against B, and *once* (iv. 49) with Lucian against A, B, but supports A, B *four* times against Lucian (iv. 47, 49; v. 4, 7). There would thus seem to be—relatively—considerable ground for supposing that our version, like the Old Latin, was based on MSS. agreeing closely with those followed by Lucian. On the latter's recension, cf. Field, *Origen's Hexapla*, p. lxxxiv. seq.; Driver, *Notes on Samuel*, p. l. seq.; Buhl, *Canon and Text of the O. T.*, p. 140.

afterwards he also built cities. And when David was still alive, he commanded Solomon, saying

μετὰ ταῦτα ᾠκοδόμησε τὰς πόλεις ταύτας. καὶ ἐν τῷ ζῆν ἔτι τὸν Δαυιδ ἐνετείλατο τῷ Σολομῶντι λέγων

. . . . . .

MS. v a

ver. 10

ver. 11

. . . . . .

. . . and I sware unto him by the Lord, saying, I will not slay thee by the sword. Now also thou shalt not hold him guiltless, for thou art [a wise man and wilt know] what [thou shouldst do] to him, [and wilt bring down] his grey hairs with blood to Sheol. And the king called Shimei and said to him,

. . . καὶ ὤμοσα αὐτῷ κατὰ τοῦ κυρίου λέγων, Εἰ θανατώσω σε ἐν ῥομφαίᾳ. καὶ νῦν μὴ ἀθωώσῃς αὐτόν, ὅτι ἀνὴρ φρόνιμος σύ, καὶ γνώσει ἃ ποιήσεις αὐτῷ, καὶ κατάξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾅδου. καὶ ἀποστείλας ἐκάλεσεν ὁ βασιλεὺς Σολομῶν τὸν Σεμεει υἱὸν Γηρα καὶ εἶπεν αὐτῷ,

MS. v b

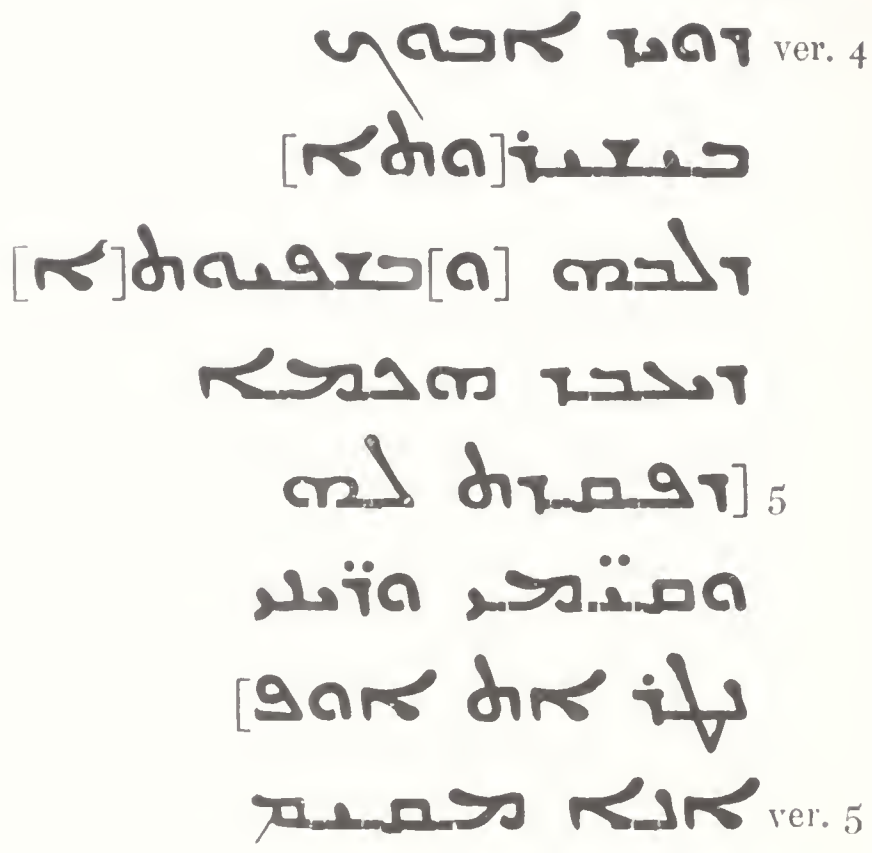
11

ver. 14

15

20

ver. 15

		MS. v[1] a
David thy father in the uprightness of his heart [and] in seemliness, that he should do according as [I commanded him, and my statutes and my judgements thou wilt keep, also] I will establish	Δαυιδ ὁ πατήρ σου ἐν ὁσιότητι καρδίας καὶ ἐν εὐθύτητι, τοῦ ποιεῖν κατὰ πάντα ἃ ἐνετειλάμην αὐτῷ, καὶ τὰ προστάγματα μου καὶ τὰς ἐντολάς μου φυλάξῃς, καὶ ἀναστήσω	 ver. 4 5 ver. 5
. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	. . . . .

[1] The lines given on this page were taken from the top of the right-hand column of another of the four leaves described on page 31.

NOTES TO 3 KINGS.

For the sake of comparison the Greek text of Lucian has been placed along side of the Palestinian Syriac. The adoption of this plan is the more necessary in the case of the first extract, since the main portion of it is only preserved in the Lucianic recension, though vv. 13 and 14 occur in the same form in the parallel passage 1 Kings ii. 8, 9 (*Heb.*)=2 Kings xxvi. 8, 9 (Lucian).

ii. 10. مدم حلاذ ح] Nöldeke (*Z D M G.* xxii. p. 485) mentions the use of the particles حلاذ ح, مدم ح, and مدم حلاذ حبي, but not of this particular combination.

ver. 11. ملاه لحة] A usage peculiar to this dialect, cf. Nöldeke, *op. cit.* p. 511, who points out that the other Aramaic dialects usually emphasize the definite object by attaching the corresponding pronominal suffix to the verb, which is then followed by the substantive with ل prefixed. See also *Palest. Vers.*, pp. xxix, xxxi.

همحصه] For similar insertions of ه after the initial consonant of a word, compare the common forms همصا, سمحه, همتحسه (Wisdom ix. 18).

ver. 13. حصنا] Scarcely a variant from the text of Lucian; cf. however the parallel passage 1 Kings ii. 9; *Heb.* ביהוה; LXX ἐν Κυρίῳ; *Pesh.* حصنا لحما.

لا مصلا حسنحا] We should certainly expect the object to be expressed either by means of the suffix or by لحو; possibly its omission is due to an error of the scribe. The construction with لا to express a negative is a Hebraism adopted into the LXX and preserved by our version, cf. 1 Sam. xix. 6 and frequently. For the form of the imperf. 1 sing. cf. Nöldeke, p. 468, who shows that initial ا is exceptional in these cases.

ver. 14. ماحا] The adjective احاب *innocens* occurs Matt. xxvii. 24, and the substantive احصاا *victoria* Luke i. 51. In the restoration of the text in the following lines I have adhered to the rendering of Lucian, though it would be possible to read ىه for ىهاا, and اسلا for اسلا, cf. 1 Kings ii. 9, *Pesh.*

هسحصاا] So Luke i. 36.

ماوم] With prosthetic *alef*, cf. Nöldeke, *op. cit.* p. 461, and G. Dalman (*Grammatik des jüdisch-palästinischen Aramäisch*, p. 38), who points out that this

form with *alef* belongs rather to the Galilean than to the Judaean dialect; אדם occurring in the Jer. Targ. and in Sam., whilst Targ. Onk. prefers דם.

ܫܐܠ] *Heb.* שְׁאוֹל; the ܘ was probably pronounced like ʾ, cf. the form of the impf. 1 sing. ܐܫܐܠ, ܫܐܠ = *ettel*, Nöldeke, p. 468.

ver. 15. The commencement of this verse has been curtailed, but without affecting the sense.

ix. 4, 5. In this extract it is noteworthy that our version follows Lucian in omitting the *καί* before *τοῦ ποιεῖν* (the *Heb.* has simply לַעֲשׂוֹת), and in reading *ἐνετειλάμην αὐτῷ* (so also the LXX) for the *Heb.* צִוִּיתִיךָ. These few lines are taken from the top of a right-hand column.

ܝܫܪܘܬ] The root is not found in Syriac; we may however compare the *Rabbinic* ישרות from ישר, cf. *Heb.* יֹשֶׁר, which is here represented by ܫܦܝܪ. We should rather expect some such word as ܝܫܪܐ to correspond to the *Heb.* בְּתֹם־לֵבָב.

ܒܫܦܝܪ] Lucian and LXX *ἐν εὐθύτητι*; *Heb.* וּבְיֹשֶׁר; *Pesh.* ܒܫܘܝܐ. The root ܫܦ has the primary meaning of *trivit, fricuit:* from this is formed the adj. ܫܦܝ = *laevis, purus;* cf. *Heb.* שְׁפִי *a bare height.* In Rabbinic and Aramaic we find it used in a still further derived sense = *tranquillus, pacatus.* Here apparently the substantive must mean *seemliness, propriety.* The ܐ at the beginning is certainly desiderated.

ܘܠܐ ܐܬܝ] The omission of the *καί* before *τοῦ ποιεῖν*, and the reading of *αὐτῷ* for *σοι* has the effect of making the first part of the verse refer to David and not to Solomon. The confusion no doubt arose from an error on the part of the original translators who took the indefinite לעשׂות as referring to David, and then read לְךָ for לוֹ in order to preserve the sense.

ܐܬܐ ܠܐ = ܠܐ ܐܬܐ. Cf. John vi. 31, where we find ܠܐ ܐܬܐ.

ver. 5. ܕܐܝܬ ܠܗ] For the order, cf. Nöldeke, p. 512, who points out that the participle (representing the Greek *present*) should rather follow than precede the personal pronoun; cf. Ps. lxxxii. 2 ܐܪܥܐ ܕܐܝܬ ܠܗ (*Land*), but *Pesh.* ܐܝܬ ܠܗ ܐܪܥܐ.

THE LXX TEXT

OF

JOB XXII. 3b-12

IN THE

PALESTINIAN SYRIAC DIALECT

FROM MS. SYR. 15 IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED AND EDITED

BY

F. CRAWFORD BURKITT

INTRODUCTION

THE following fragment contains a rendering of the LXX text of Job xxii. 3 b–12 in the Palestinian Syriac dialect. It is the *recto* of a vellum leaf now glued against the cover of MS. 15 in the Syriac Library of the Convent of St. Catherine on Mount Sinai. The leaf has no running head-line, and it does not appear whether it formed part of a complete text of Job, or of a lectionary. The writing is a good well-formed Palestinian hand; I should be inclined to place it not later than the eighth century.

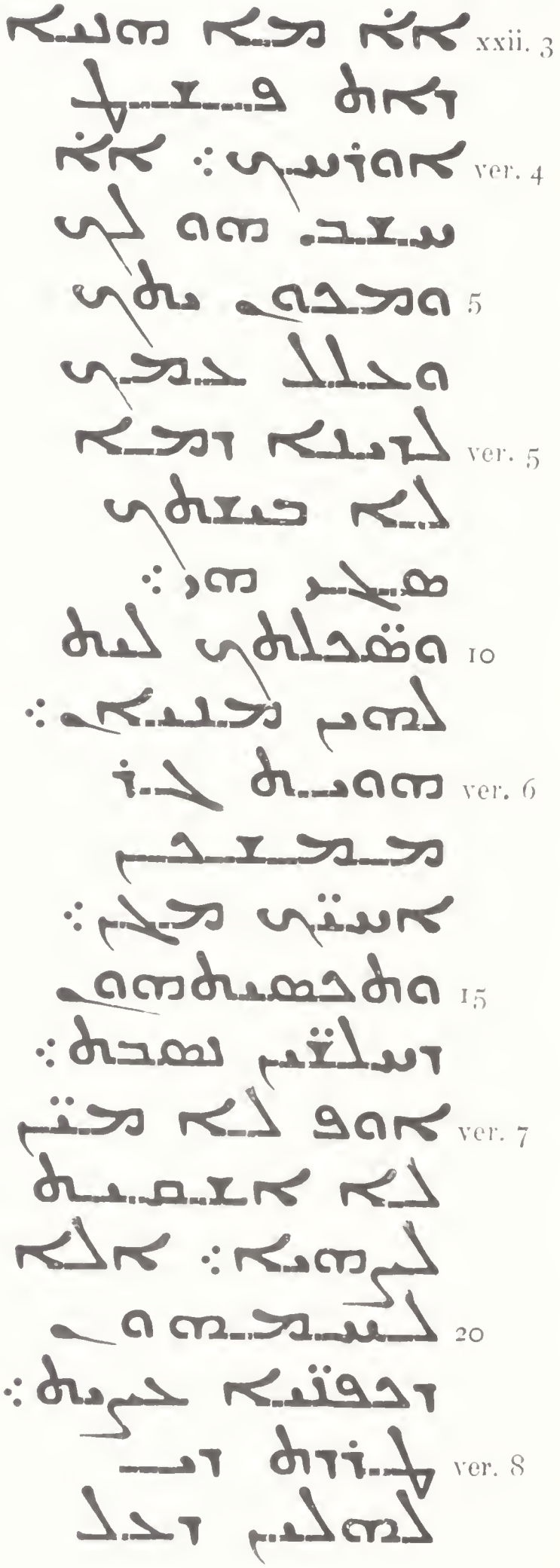
When I first saw the MS. in February, 1893, during a visit to Mount Sinai with the late Professor Bensly, the writing was very faint, but the application of chemicals successfully brought out the previously illegible letters; and a photograph was taken by Mrs. Lewis, of Cambridge, who was one of the party[1]. As I was not at liberty to unglue the leaf, it was impossible to read the other side.

F. C. B.

[1] See remarks on the shapes of some of the letters, p. 105 *infra*.

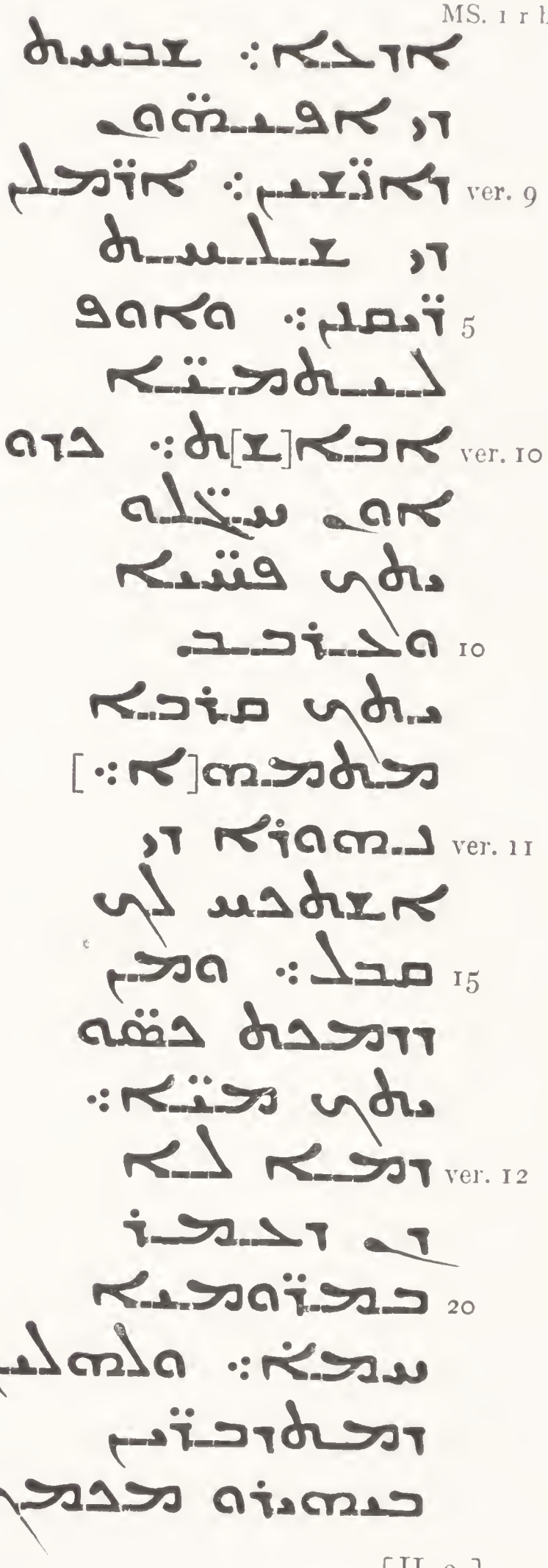
or what profit that thou dost make straight thy way? or doth He take account of thee and reprove thee and enter with thee into judgement? Is then not thy wickedness great? and *as for* thy sins there is not to them a number! For thou wast exacting pledges of thy brothers for naught, and the raiment of weak ones thou hast taken. Moreover water thou gavest not to drink to the thirsty, but the bread of the hungry thou didst oppress. Thou didst thrust out those which *were* upon the

MS. 1 r a



earth, and thou didst
show respect unto the
faces of individuals.
Widows thou didst
send away empty, and
moreover the orphans
thou didst evilly en-
treat. Now therefore
there have encircled
thee snares, and there
hath confused thee
alarming war. The
light was found for
thee darkness, and
when thou wast asleep
the waters covered
thee. Doth not He that
dwelleth in the heights
see, and those that
conduct themselves
with pride hath He
not humiliated?

MS. 1 r b



NOTES TO JOB.

xxii. 3. ܐܘܬܝ] The def. ܐܝܬܘܬܐ occurs in *Land* 177, 194 (*Schwally* 26).

ܐܦܠܘܬ ܠ = ἁπλώσης (or ἁπλώσεις).

ver. 4. ܢܟܝܚ = ἐλεγχεύ, as in Matt. xviii. 5 and *Targ. Jerus.* (יָכִיחַ); the Edessene is ܟܲܚ.

ܡܟܝܚ, participial form, as in Bibl. Aramaic and the Targums; see Num. iv. 47; Nöld. pp. 503, 504.

ver. 5. ܐܝܬ corresponds to the Edessene ܐܝܬܐ and ܐ (*Schwally* 49).

ܐܝܬ ܠܟ] ܠܟ as predicate is undeclined in Palestinian, e.g. Luke iv. 25, 27 (Nöld. p. 508).

ܡܢܝܢ ܕܡܠܐ] For the spelling of *minyán* compare ܡܢܝܢ *Land* 223 &c. ܡܠܐ Luke xii. 7 *Hier.* is the pass. part. fem. plur.

ver. 6. ܒܝ] See *Schwally* 103.

ܥܪܛܝܢ] As the word in the Greek corresponding to this is γυμνῶν, it would be tempting to derive it from ܥܪܛ *to strip* or *skin* (Matt. xxvii. 28; Luke x. 30 *Hier.*) But both in Matt. xxv. 36 seq. and in John xxi. 7 γυμνός is rendered by ܓܢܝܟ &c.; it is therefore more probable that ܥܲܪܛ has here the ordinary sense of 'weak.'

ܥܪܛܝܢ ܘܡܣܟܝܢ] It would of course be impossible for the second noun to remain in the absolute state in Edessene Syriac. Another instance in *Palest.* occurs in ver. 8 of this fragment; see Nöld. p. 507.

ver. 7. An instance of the pleonastic use of ܠ noticed in *Schwally* 47.

ver. 8. ܐܦܝܣ ܡܬܬܡܗ] ἐθαύμασας . . . πρόσωπον; comp. 2 Kings v. 1 *Pesh.*, where ܡܬܬܡܗ ܚܝܠܐ = τεθαυμασμένος προσώπῳ = נשׂא פנים; and Jude 16 (Pococke's version), where ܡܬܬܡܗܝܢ ܐܦܝܣ = θαυμάζοντες πρόσωπα. ܡܬܬܡܗ, probably for ܡܬܝܩܪ *held in honour*, occurs in 1 Thess. iv. 10 (see this Series, vol. i, part v, p. xli).

ܬܡܢ] Greek τίνων.

ver. 9. ܐܙܕܩ] The *Seyámé* over the ܙ is no longer visible.

ܘ (which occurs also in vv. 8 and 11) exactly corresponds with the Greek δέ in form and meaning. As both 'and' and 'but,' seemed too strong, I have left it untranslated except in ver. 8 b.

ܟܐܝܠ] The right-hand wing of the ܐ is wholly illegible, but for the rendering of κακοῦν by ܟܐܝܠ see Acts vii. 6, 19, *Pesh.*

ver. 10. ܒܝ ܠܐ] Greek τοιγαροῦν. In 1 Thess. iv. 8 *Hier.* ܠܐ alone is used for the same Greek.

ܚܕܕ] A form also found in *Targ. Jerus.;* ܐܚܕܕ generally translates ἐτάραχθη, e.g. Matt. ii. 3. The Greek here has ἐσπούδασεν, which, as in Job xxiii. 16, is a translation of the Heb. בהל and הבהיל.

ܐܡܝܢܐ] The last letter of this word is now illegible; Greek ἐξαίσιος.

ver. 11. ܒܥܝܢ] *Palest.* form of the Edessene ܒܥܝܢ, as in John i. 5.

ܡܚܠ] See *Schwally* 81.

ܒ ܡ] Sometimes found in Palestinian, where Edessene has ܒ, e.g. Luke xxiv. 23 *Hier.;* see Nöld. p. 488.

ver. 12. ܫܚܠ] As elsewhere in Palestinian (*Schwally* 32).

ܥܬܝܪ] Greek ὕβρει. No passage of Palestinian hitherto published has contained a rendering of ὕβρις, but the adj. יהיר is found in the Targum to Habakkuk ii. 5. ܓܐܘܬܐ, *pride,* appears to be a new word.

ܡܬܬܚܢ] This reduplicated form is peculiar to Palestinian. It corresponds to ταπεινοῦν in Matt. xviii. 4 &c.; see *Schwally* 50.

NOTE ON THE GREEK TEXT REPRESENTED BY THE FRAGMENT OF JOB.

The reader is aware that the original LXX text of Job passed over some 300 lines of the Hebrew, but that in the Hexapla these missing lines were supplied from the version of Theodotion. Owing probably to the influence of the Hexapla, these interpolations are found in all our Greek MSS. (including B ℵ), in St. Ambrose, and in the Memphitic version, but not in the Thebaic, nor the genuine Old Latin (i.e. SS. Cyprian and Lucifer, the Speculum and Priscillian). The text of the Hexapla, which contains these interpolations under asterisk, is represented by the Syro-Hexaplar version, the Latin version made by St. Jerome, and some cursives[1].

The fragments of Job xxi. 1–9, printed in Land's *Anecdota*, iv. 223, the only passage of the Palestinian Aramaic of Job hitherto published, do not cover any of the interpolated verses. Fortunately however the page here printed begins with Job xxii. 3 b, which has a place in the text without any critical sign, though it is omitted by the Thebaic, and given under asterisk in *Syr.-Hex.* and *Colb.* 1952. It is therefore evident that the Palestinian version, like codd. ℵ B A C &c., contained the interpolations from Theodotion.

As far as the fragment goes Syr. Palest. differs from B five times, from ℵ* six times, from A six times. The following readings deserve notice:

ver. 3 (the interpolated line). *ἁπλώσῃς* with ℵ^{ca} A (C) [against B ℵ*]. The reading of B ℵ* must be wrong, as the Heb. is תַּתֵּם.

ver. 6. *γάρ* with A [against B (*δέ*), and ℵ syr-hex theb, which omit].

ver. 8. The clauses are transposed in Syr. Palest. and *Jerome* in accordance with the Hebrew, but in no other authorities.

ܐܦܩܬ, *thou didst thrust out*, seems to correspond to *ἀπῴκισας*[2] with Parsons 254 and theb [against *ᾤκισας* B ℵ C, while A has *ἐκόμισας*, which is given as an alternative in *Syr.-Hex.* under the form *ἐκοίμισας*].

τοὺς ἐπὶ τῆς γῆς with B ℵ* theb syr-hex *Jerome* [against ℵ^{ca} A C and nearly all other authorities, which have *πτωχούς* for *τούς*].

ver. 9. *καὶ ὀρφανούς* with A memph [against *ὀρφ. δέ* theb rell].

ver. 11. *σκότος* with B C [against ℵ A (*εἰς σκότος*)].

ver. 12. *μὴ οὐχὶ . . . ἐφορᾷ* with B ℵ C [against A, which has *μὴ . . . οὐκ ἐφ.*].

[1] Especially *Colb.* 1952; see Field's *Hexapla*, ii. 1–3.

[2] One might almost conjecture that the reading of Syr. Palest. corresponds to *ὤσας*.

FRAGMENTS

OF

ANCIENT HOMILIES

IN

PALESTINIAN SYRIAC

FROM A MS. IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED BY

AGNES BENSLY

WITH TRANSLATION AND NOTES BY

G. H. GWILLIAM

AND

F. CRAWFORD BURKITT

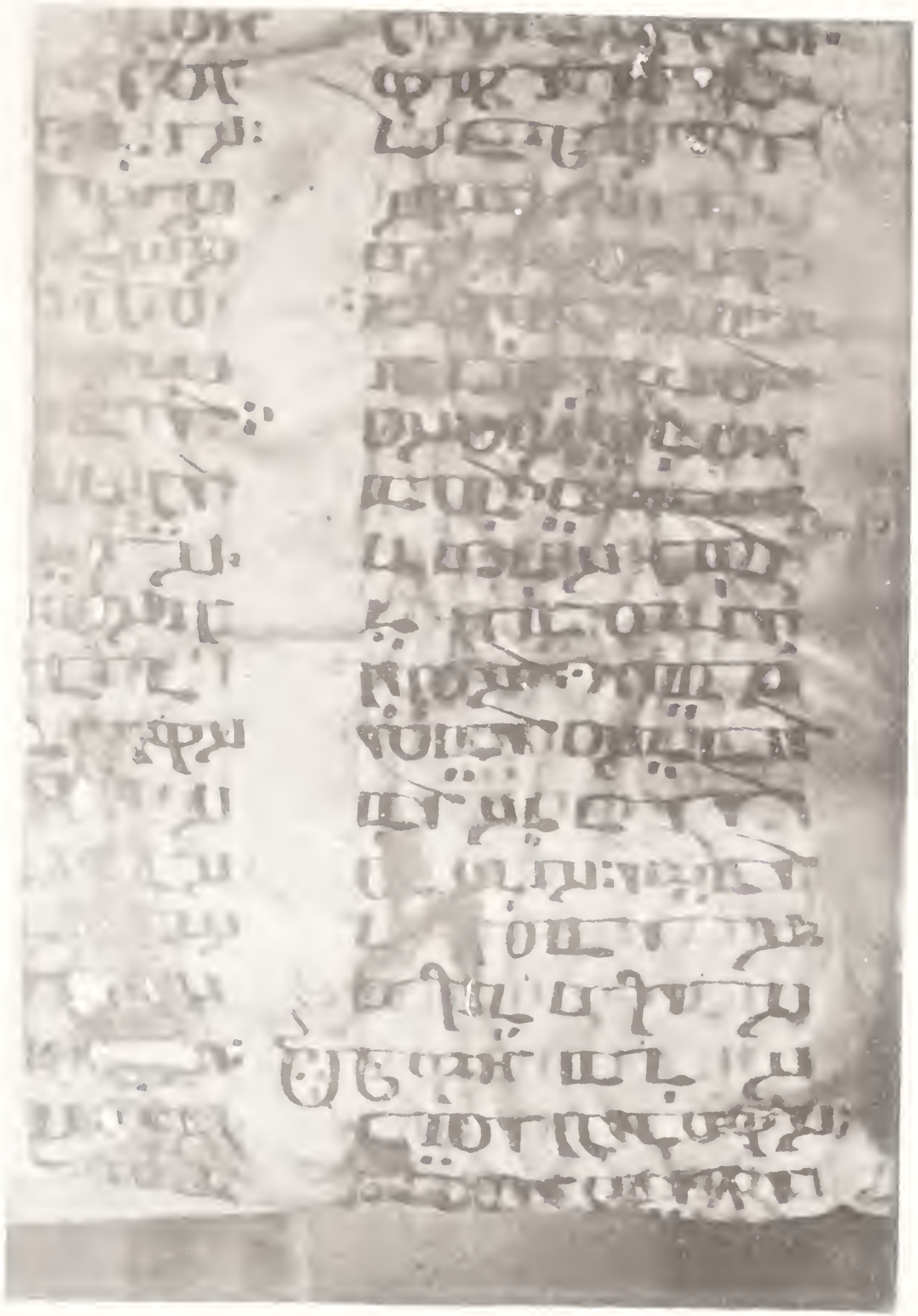
PLATE III.

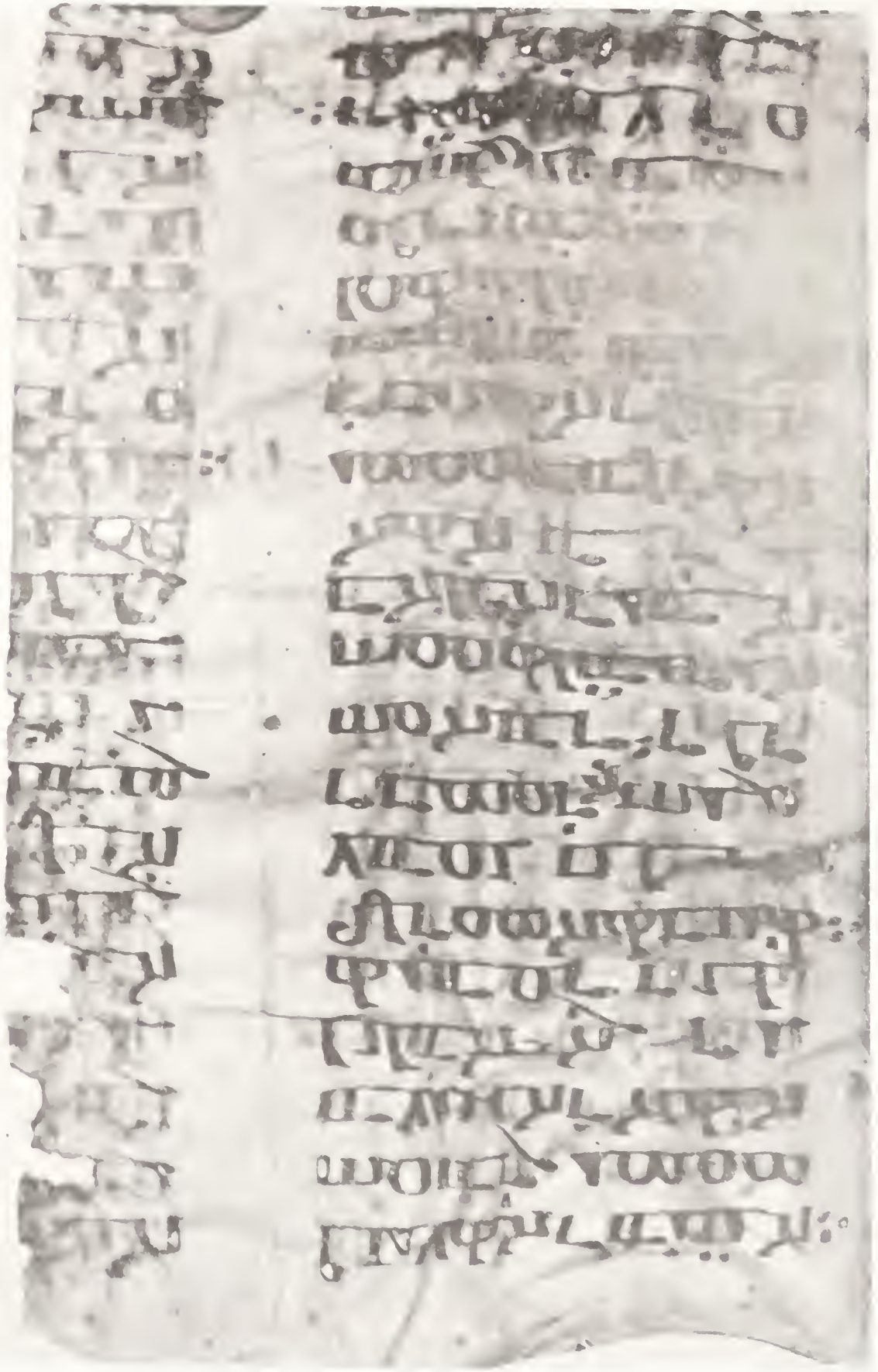
MS. of Homilies 9 *verso*[1]. MS. of Homilies 4 *verso*.

NOTE.

Col. a, of fol. 5 r, measures in Mrs. Bensly's tracing (referred to on page 47) $7\frac{1}{4}$ in. × $2\frac{7}{8}$ in. It will be seen from the size of the columns in the accompanying illustration, that the photographs were reduced in size by about one-third.

[1] In the left-hand facsimile, for 9 *recto* read 9 *verso*.





INTRODUCTION

In January, 1893, I accompanied my husband, the late Professor R. L. Bensly, to the Convent of St. Catherine on Mount Sinai; I myself understood next to nothing of Oriental languages, but I shared with the other travellers the privilege of seeing and handling the treasures of the library, and thus I acquired a certain familiarity with the appearance of early writings. Half hidden in the binding of a late Arabic MS. I noticed some ancient vellum leaves written over in Palestinian Syriac; I took the book to my husband, who at once recognized the value of the discovery. We obtained permission from the Librarian to further examine the binding, and we finally detached fourteen leaves. Professor Bensly was at the time too much occupied to examine them fully, but he recognized in them fragments of an ancient Homily on St. Peter. Under his direction I copied the twenty-six legible pages[1], obtained photographs of nearly all, and made a careful tracing of one—5 r. He intended to send a notice of them, on his return to England, to the *Deutsche Morgenländische Gesellschaft;* but of course nothing has been done. The leaves were written on both sides in two columns in a large clear hand, but had been so much cut down to make them fit into the binding, that only one column of each page can be properly read. I found (*a*) six leaves forming a kind of quire,—the sixth of these too much damaged to be deciphered,—the others marked in my transcript 1, 2, 3, 4, 5. (*b*) Another quire of six leaves marked in my transcript 7, 8, 9,

[1] Mrs. Bensly copied the Palestinian characters in a sort of rough facsimile, which Mr. Burkitt has retranscribed, comparing the photographs where possible, and dividing the words. The photographs show that Mrs. Bensly's copy was carefully executed, and is very accurate. Mr. Burkitt states that the vellum of the MS. (where not stained) was very white and fine, and the writing extremely distinct, except where the letters from the other side of the leaf showed through the vellum.—G. H. G.

10, 11, 12. (*c*) Two separate leaves marked 13. 14 in my transcript. After completing my copy, I carefully bound the original fourteen leaves in a separate little volume, which I returned to the Librarian. It is now No. 3 among the Palestinian Syriac MSS. of the convent library. Mrs. Lewis, of Cambridge, very kindly took photographs of the MS. for me at the same time, one of which is reproduced in this volume, whereby the reader will be able to form some estimate of the age and general appearance of the document.—A. B.

I have little to add to Mrs. Bensly's account, except to mention that no column of the writing is complete. Foll. 1–5 (6) contain 20 lines of writing in a column, and are mutilated at the top; foll. 7–12, 13, 14 contain 21 lines, and are mutilated at the bottom. The original number of lines in a column seems to have been 24, as it is difficult to see how more than four lines can be wanting between 2 v a and 2 v b, where the text is a continuous quotation from Matt. xxiii. 3. In 9 v b, 10 r a we have a continuous quotation from Matt. xiv. 26–28, but apparently somewhat curtailed. According to this, the Homily which begins on 3 r b starts at line 8 from the top, after a title in red, which is now unfortunately illegible.

As to the arrangement of the leaves, foll. 1–5 and 7–12 were found in that order, the two groups have the same external characteristics of margin &c., and they are connected in subject. Foll. 13 and 14 join group 7–12, and as fol. 13 appears to be the exordium of a Homily, I suppose they are the outside conjugates of the quire containing 7–12. Whether the original gatherings consisted of five or four pairs of conjugate leaves it is now impossible to say; but most Oriental books are bound in gatherings of five pairs, so very likely a whole leaf intervenes between 13 v b and 7 r a, and between 12 v b and 14 r a. Certainly the transitions in both cases are very abrupt.

All the leaves doubtless belong to the same MS. of Homilies from the exact similarity of writing and style, but I doubt whether leaves 13, 7–12, 14, which treat of St. Peter, form part of the Homily which begins on 3 r a, and treats of the Flood. Very likely they are by the same author, as the thought in 5 v b—Ararat regarded as Christ the Rock on which the wandering Ark of the Gentiles finally rests—is akin

to the Homily upon St. Peter. This last piece is very curious, considering the date of the MS. It is strange to find a Homily, probably translated from the Greek into Palestinian Syriac, and extant in a MS. which can hardly be later than the tenth century, which is occupied with elaborately proving that the Church is founded not upon St. Peter but upon Christ. That it was a translation[1] seems to follow from the fact that several of the numerous quotations from the Gospels do not agree with the Palestinian Lectionary. On the other hand the apparent denial that there is any play upon words in Matt. xvi. 18, and the somewhat confusing changes of number and person in 12 v b suggest a Palestinian and Semitic origin. This Homily, though preserved in such a fragmentary state, and though simple in style, is yet quite clear in argument, and contains some really subtle thought[2]. The Homily upon the Flood is remarkable for the wide use made in it of Apocryphal documents. Besides the story of the Cedars planted by Noah, out of which when grown the Ark was to be made, a passage much resembling one found in the Apocalypse of Paul is quoted as Scripture (see p. 99). Possibly the quotation in the Homily may have been taken direct from the lost Apocalypse of Peter.—F. C. B.

[1] In this connection it is important to notice that the phrase *when he saw the storm* (MS. 10 r a) suggests the omission of *ἰσχύρον* in Matt. xiv. 30, for which the only known authorities are ℵ B* Cop., *not* Syr. Palest.

Were Tischendorf's fragments, which he took 'from the East,' and which are now at St. Petersburg (published by Dr. Land), taken from Mount Sinai? Some of Tischendorf's leaves are covered with Iberian (i. e. Georgian) writing, of which there are many MSS. at Sinai.

Land's *facsimile* is very like our Homilies, but there are more letters in the line, so it cannot be part of the same MS.

[2] An example is found in 12 r a, where our Homilist declares that whatever spiritual power may have been given with the keys of heaven, yet that too was abandoned when St. Peter said the Apostles had forsaken all things and followed Christ.

MS. 11

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲉⲛⲉ

ⲁⲛⲟⲛ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲏⲧⲛ

MS. 21

ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲕⲥⲟⲛ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲣⲧⲩⲣ ⲛⲉⲙ ⲡⲉⲕⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲁⲣⲭⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲉⲙ ⲡⲉⲕⲙⲩⲣⲟⲫⲟⲣⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲗⲁⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲣⲟⲛ ⲛⲉⲙ ⲡⲉⲕⲥⲩⲛⲁⲝⲁⲣⲓ

MS. 27

ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲁⲗⲁⲥ 5

ⲛⲉⲧⲛⲁⲩ: ⲛⲧⲉⲣⲟⲙⲓ 10

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 15

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 20

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 25

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 30

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 35

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 40

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 45

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 50

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 55

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 60

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 65

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 70

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 75

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 80

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 85

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 90

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 95

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 100

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 105

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 110

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 115

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 120

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 125

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 130

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 135

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 140

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 145

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 150

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 155

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 160

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 165

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 170

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 175

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 180

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 185

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 190

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 195

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 200

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 205

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 210

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 215

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 220

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 225

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 230

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 235

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 240

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 245

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 250

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 255

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 260

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 265

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 270

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 275

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 280

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 285

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 290

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 295

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 300

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 305

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 310

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 315

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 320

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 325

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 330

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 335

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 340

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 345

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 350

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 355

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 360

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 365

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 370

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 375

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 380

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 385

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 390

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 395

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 400

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 405

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 410

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 415

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 420

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 425

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 430

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 435

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 440

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 445

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 450

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 455

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 460

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 465

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 470

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 475

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 480

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 485

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 490

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 495

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 500

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 505

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 510

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 515

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 520

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 525

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 530

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 535

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 540

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 545

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 550

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 555

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 560

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 565

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 570

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 575

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 580

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 585

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 590

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 595

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 600

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 605

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 610

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 615

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 620

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 625

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 630

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 635

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 640

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 645

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 650

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 655

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 660

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 665

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 670

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 675

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 680

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 685

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 690

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 695

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 700

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 705

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 710

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 715

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 720

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 725

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 730

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 735

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 740

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 745

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 750

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 755

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 760

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 765

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 770

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 775

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 780

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 785

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 790

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 795

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 800

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 805

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 810

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 815

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 820

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 825

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 830

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 835

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 840

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 845

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 850

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 855

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 860

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 865

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 870

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 875

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 880

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 885

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 890

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 895

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 900

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 905

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 910

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 915

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 920

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 925

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 930

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 935

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 940

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 945

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 950

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 955

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 960

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 965

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 970

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 975

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 980

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 985

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 990

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 995

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1000

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1005

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1010

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1015

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1020

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1025

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1030

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1035

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1040

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1045

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1050

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1055

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1060

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1065

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1070

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1075

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1080

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1085

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1090

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1095

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1100

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1105

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1110

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1115

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1120

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1125

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1130

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1135

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1140

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1145

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1150

ⲡⲓⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲗⲁⲙⲓ 1155

ⲡⲓⲉⲣⲏⲩ

ⲡⲁⲗⲁⲧⲓⲟⲛ ⲛ̀ⲥⲁⲣⲝ [ⲛ̀ⲧⲟⲛ ⲙ̀ⲡⲉϫⲉ]
ⲧⲙⲛ̀ⲧⲣⲣⲟ [ⲛ̀ⲛⲟⲃⲉ]
ⲛⲟⲩϣⲁⲛ[ϫⲓⲙⲓ] 15
ⲛⲁⲓ ⲛⲉ . . . . .
ⲙⲡⲉϫⲉ ⲛ̀ⲥⲁⲣⲝ . . . .
ⲟⲟⲟⲟⲟⲟⲟⲟⲟⲟ
ⲙⲙⲁ . . . .
ⲁⲗⲗⲁ ⲙⲡⲉϫⲉ ⲧⲉ ⲧⲙⲛ̀ⲧⲣⲣⲟ . . . .
ⲧⲙⲛ̀ⲧⲣⲣⲟ ⲛ̀ⲥⲁⲣⲝ . . . .
ⲛⲁⲓ ⲛⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ 20
ⲁⲗⲗⲁ ϫⲉ ⲧⲙⲛ̀ⲧⲣⲣⲟ . . . .
ⲙⲡⲉϫⲉ ⲛ̀ⲥⲁⲣⲝ : . . . .

ⲁⲗⲗ [ⲧⲙⲛ̀ⲧⲣⲣⲟ ⲙⲡⲉϫⲉ]
ⲙⲡⲉϫⲉ [ⲙⲡⲉⲛⲛⲟⲩϯ]
ⲧⲙⲛ̀ⲧⲣⲣⲟ [ⲧⲟⲩ ⲗⲁⲁⲩ]
ⲛⲁⲓ [ⲛⲉⲧⲙⲁⲑⲏⲧⲏⲥ]
ⲗⲁⲁⲩ . . . .
ⲁⲛⲟⲕ [ⲡⲉⲛⲛⲟⲩϯ] 25
ⲁⲛⲟⲕ ⲡⲉ . . . .
ⲙⲡⲉϫⲉ ⲛ̀ⲥⲁⲣⲝ : . . . .

ⲁⲗⲗⲁ [ⲛⲉⲧⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲛⲛⲟⲩϯ]
ⲥⲱⲧⲏⲣ [ⲛⲉⲛⲛⲟⲩϯ]
ⲙⲁⲣⲧⲩⲣⲟⲥ [ⲧⲟⲩ ⲗⲁⲁⲩ]
ⲙⲁⲣⲓⲁ [ⲧⲉⲧⲛⲁⲣⲭⲏ]
ⲙⲁⲣⲓⲁ [ⲧⲉⲧⲛⲁⲣⲭⲏ ⲛ̀ⲥⲁⲣⲝ]
ⲙⲁⲣⲓⲁ ⲧⲉ ⲙⲁⲅⲇⲁⲗⲏⲛⲏ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲡⲣⲟⲫⲏⲧⲓⲥⲥⲁ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ

ⲟⲩⲇⲉ ⲧⲁⲙⲟ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ

MS. 41

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...	...
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5 ...	...
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...	...

ⲙⲛⲧⲣⲉ ⲙⲁⲣⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲁⲃ ⲙⲡⲁⲓ ⲉⲧⲣⲉⲛⲓ ⲉⲣⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲛⲓⲙ ⲛⲓⲙ ⲁⲙⲏⲛ ⲁⲛⲟⲕ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ

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ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲥⲁⲓⲁⲥ 5

ⲡⲓⲥⲁⲓⲁⲥ ⲡⲉ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ . . . . . ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ

ⲉⲧⲣⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲛⲁⲓ ⲛⲉ ⲡⲉⲧⲣⲟⲥ . . . . . ⲡⲉⲧⲣⲟⲥ

ⲉⲧⲣⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲛⲁⲓ ⲛⲉ ⲡⲉⲧⲣⲟⲥ ⲉⲧⲣⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲛⲁⲓ ⲛⲉ ⲡⲉⲧⲣⲟⲥ . . . . . ⲁⲛⲟⲕ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲥⲁⲓⲁⲥ . . . . . ⲡⲓⲥⲁⲓⲁⲥ

ⲡⲓⲥⲁⲓⲁⲥ ⲡⲉ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ . . . . . ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ

ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛⲉ ⲡⲉⲧⲣⲟⲥ . . . . . ⲡⲉⲧⲣⲟⲥ

ⲡⲉⲧⲣⲟⲥ ⲛⲉ ⲡⲁⲩⲗⲟⲥ . . . . . ⲡⲁⲩⲗⲟⲥ

ⲡⲁⲩⲗⲟⲥ ⲛ

MS. 5 v

ⲡⲉⲣⲓⲫⲁⲛⲉⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ ϧ ϧ
ϯⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ϧ ϧ
ⲙⲁⲣⲓⲁ ⲡⲉ ϯ ϧ ϧ
ⲙⲁⲣⲓⲁ ⲧⲁⲥⲓⲛⲓ
ⲡⲓⲙⲁⲣⲧⲩⲣ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲓⲃⲓⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ

5

ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ

10

ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ

15

ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ

20

ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ
ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲉⲕ
ⲛⲓⲃⲓⲗⲟⲥ ⲉⲧⲥⲁⲩ ⲛⲁⲓ

25

H 2

MS. 13 r

ܡܪܝ ܐܡܪ	ܐ
ܟܬܒ ܠܟ	ܒ
ܡܢ ܩܕܡܝܢ	ܓ
ܬܪܓܡܢܐ ܕܝܠܢ	ܕ
ܟܠ ܫܢܐ ܒܬܪ ܕܢ	ܗ
ܐܠܐ ܐܡܪ ܠܢ	ܘ
ܕܐܦ ܒܫܒܬܐ ܕܢ	ܙ
ܐܝܟ ܕܐܡܪ ܠܢ	ܚ
ܡܢ ܒܪ ܐܢܫܐ ܕܢ	ܛ
ܐܡܪ ܠܟ	ܝ
ܐܠܐ ܐܡܪ ܠܢ	ܟ
ܐܝܟ ܕܐܡܪ ܠܢ	ܠ
ܐܠܐ ܐܡܪ ܠܢ	ܡ
ܐܝܟ ܕܐܡܪ ܠܢ	ܢ
ܐܠܐ ܐܡܪ ܠܢ	ܣ
ܐܝܟ ܕܐܡܪ ܠܢ	ܥ
ܐܠܐ ܐܡܪ ܠܢ	ܦ
ܐܝܟ ܕܐܡܪ ܠܢ	ܨ
ܐܠܐ ܐܡܪ ܠܢ	ܩ
ܐܝܟ ܕܐܡܪ ܠܢ	ܪ
ܐܠܐ ܐܡܪ ܠܢ	ܫ
ܐܝܟ ܕܐܡܪ ܠܢ	ܬ

ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛⲥⲁ

MS. 7 r

ܡܪܝ ܡܪܝ ܐܡܪ ܠܝ	. . . . .	
ܒܪܟ ܐܢܬ ܫܡܥܘܢ	ܒܪ ܝܘܢܐ	
ܠܐ ܒܣܪ ܘܕܡ	ܠܐ	
ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ	ܗܘ	
ܘܐ ܐܡܪ ܠܟ	ܟܐܦܐ	15
ܐܦ ܥܠ ܗܕܐ ܟܐܦܐ	ܥܠ ܗܠܝܢ	
ܕܐܢ ܐܚܕ ܡܢ ܐܢܫܐ	ܕܐ	
ܕܐܬ ܠܗ ܐܚܪܢ	ܐܚܪ

ⲁⲗⲗⲁ ⲙⲛ̀ⲧⲣⲉ
ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ
ⲛⲓⲙ ⲉⲧⲣⲁⲛ
ⲛⲓⲙ: ⲛⲁⲓ ⲛ̀ⲧⲉⲣⲉ
ⲛⲓⲙ ⲙⲛ̀ ⲛⲓⲙ: ⲙⲛ̀ⲥ
ⲛⲓⲙ ⲛⲓⲙⲁⲓⲣⲱⲙⲉ
ⲙⲛ̀ⲥ ⲛⲓⲙ: ⲁⲩⲱ
ⲛⲓⲙ ⲛⲓⲙ ⲛⲓⲙ

MS. S 1

ܟܝܢ ܕܡܬܟܬܒ ܒܗ ... ܟ
ܐܦ ܗܘ ܕܐܡܪ ܒܗ ... ܟ
ܐܡܪܬ: ܐܢ ... ܘ
ܫܡܥ ܡܐ ... ܘ
ܒܪܝܟ ... ܘ
ܕܡ ܒܪܝ ... ܘ
ܕܟܬܒ ܒܗ ... ܐܚ
ܠܡ ܒܪܝ ... ܠܐ ܟ
ܒܪܫܝܬ: ... ܫܡ
ܠܡ ܒܪܫܝܬ ... ܫ
ܐܡܪܬ ܠܐ ܐܠܐ ... ܫ
ܠܡ ... ܫܡ
ܠܐ ... ܐ ܬ
ܐܬܐ ܒܪܢܫ ... ܫܡ
ܠܐ ... ܫ
ܐܠܐ ... ܐ ܬ
ܐܬܐ ... ܫ
ܠܐ ... ܫ
ܐܠܐ ... ܫ

ⲙⲁⲣⲓ ⲙⲁⲩ ⲙ̀ⲡⲓⲣⲁⲛ
ⲣⲓ ⲙⲛ̀ ⲣⲓⲧⲁϩⲉⲓ ⲛ̀ⲧⲉ
ⲣⲓ ⲙⲁⲣⲉⲛⲥⲁϫⲓ
ⲧⲙⲁⲣⲉⲛⲥⲁϫⲓ ⲙⲡⲣⲟ[ⲫ]
ⲙⲁⲣⲉ
ⲗⲁⲟⲥ
ⲙⲁⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓⲥ
ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲣⲟ
ⲙⲁⲣⲉ ⲡⲓⲱⲧ
ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲙⲁⲣⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲙⲁⲣⲉⲇⲓⲁⲕⲟⲛⲟⲥ
ⲙⲁⲣⲉⲡⲓⲥⲧⲟⲥ
ⲙⲁⲣⲉⲡⲓⲥⲧⲟⲥ ⲙⲡⲣⲟ

ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲃⲁⲡⲧⲓⲍⲱⲛ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

MS. 91

ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϩ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲱ

MS. 101

لمس وكانوه: ٧ ... حزا ... ٥
٧٨٥ ٣٥ حزا، ... ٥
٧٥٧٥٦ لـ ... ...
٧٥٧٥٦ لمكاه ... ١
٥ حسكاه ٧٧ حزا٧ ... ٢٤
©٧٥٧٥٦ لمس حزا٧ ... ٧٧٨
٧٨٦٧ :: ٥٥١ ... ٧٧٨
٧٨٦٧ حسكاه ... ٦٧٨
٧٧ حزا٧: ٧٥٧٧ ... ٥٥٨٢
١٥ حسكاه٧٧ ... ٣٥٨
٥٨٧ :: ٥٤١، ... ٧
حسكوكحد :: ... ٥

٥٨٧٦ ٧٧٥٦: ٧ ... ٧٧٨
حزا٧ ٣٥٨٥ ... ٧٨
٧ حد ٥٨٧، :٥٤٧ ١٥
حزا٧ ٣٥٨٥ ... ٧٨
٥٨٧٦ ٧٧٥٦: ٧ ... ٧٧٨
لمكاه ٧٨٥٧٧ ٥٥ ... ٢٠
٥٨٧٦ ٧٧٥٦ ... ٧٨

ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲣⲱⲧⲟⲙⲁⲣⲧⲩⲣ ⲙ̀ⲡⲛⲁ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲁⲩⲱ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲩⲱ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲁⲩⲱ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲁⲩⲱ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏ

ⲙⲛⲧⲣⲉϥⲛⲁϩⲙⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲇⲓⲇⲁⲥⲕⲁⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲟⲥⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲇⲓⲕⲁⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲉⲩⲅⲉⲛⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲡⲁⲧⲣⲓⲁⲣⲭⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲇⲓⲁⲕⲟⲛⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲉⲩⲅⲉⲛⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲡⲁⲧⲣⲓⲁⲣⲭⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲉⲡⲓⲥⲕⲟⲡⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲇⲓⲁⲕⲟⲛⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲉⲩⲅⲉⲛⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲓ ⲛⲉⲙ ⲛⲉⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ

ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ . . . . .
ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲕⲟⲩⲓ . . .
ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲕⲟⲩⲓ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ . . . 15
ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲕⲟⲩⲓ . . .

ܟܬܒ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܀
ܗܕܐ ܕܟܬܒ ܒܫܡܗ ܕܝܘܚܢܢ ܀
ܗܘ ܕܐܬܐ ܒܣܗܕܘܬܐ ܀
ܠܡܣܗܕ ܥܠ ܢܘܗܪܐ ܀
ܕܟܠ ܒܗ ܢܗܝܡܝܢ ܀
ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܀
ܕܠܐ ܒܕܡܐ ܐܠܐ ܒܡܝܐ ܀
ܘܒܪܘܚ ܩܕܫܐ ܀
ܘܗܘ ܡܣܗܕ ܠܢ ܒܫܡܝܐ ܀
ܕܐܦ ܐܢܚܢܢ ܢܗܘܝܢ ܒܗ ܀
ܒܩܝܡܬܐ ܕܒܣܘܦ ܥܠܡܐ ܀
ܘܐܦ ܒܗܕܐ ܥܠܡܐ ܀
ܗܘ ܕܐܦ ܒܗ ܢܬܚܙܐ ܀
ܘܟܠ ܥܝܢ ܢܚܙܘܗܝ ܀
ܘܐܦ ܐܝܢܘܢ ܕܒܩܘ ܠܗ ܀
ܘܟܠ ܫܒܛܐ ܕܐܪܥܐ ܀
ܒܟܝ ܢܣܦܕܘܢ ܥܠܘܗܝ ܀
ܐܡܝܢ ܀

[ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ]
[ܕܡܢ ܥܠܡܐ ܕܥ]
[ܗܘ ܕܐܬܐ ܒܣ]
[ܠܡܣܗܕ ܥ]
[ܕܟܠ ܒܗ ܢ]
[ܒܫܡ ܡ]
[ܘܒܪ]
[ܘܗܘ]
[ܕܐ]
[ܒ]
[ ]
[ ]
[

MS. 12 v

ⲙⲛⲧⲣⲉϥⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ ⲡⲉⲛⲛⲟⲩⲥ ⲓⲏ̀ⲥ ⲡⲓⲭ̀ⲥ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲉⲙ ⲡⲓⲡ̀ⲛ̀ⲁ ⲉⲑ̀ⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲛ̀ⲥⲁ ⲡⲓⲁⲓⲱⲛ ⲙ̀ⲙⲁⲩ ⲁⲙⲏⲛ

MS. 141

ꝺꝛꝺ . . . . . ꝺꝛꝺ
ꝺꝛꝺ . . . . . ꝺꝛꝺ
ꝺꝛꝺ . . . . . ꝺꝛꝺ

MS. 14 v

ܐܠܗܐ ܡܫܝܚܐ ܐܬܐ ܒܥܠܡܐ
ܕܢܦܫܐ ܠܐ ܢܬܒܕܪ ܘܠܐ ܢܬܚܒܠ
ܒܓܘܫܡܐ ܘܠܐ ܒܓܘ[ܫ]ܡܐ ܕ[ܡ]ܝ[ܬ]ܐ
ܐܝܟ ܕ[ܐ]ܡ[ܪ] ܫ[ܠ]ܡ[ܐ] ܗ[ܘ] ܠ[ܟ]ܘ[ܢ]
ܡ[ܪ]ܝ ܕ[ܥ]ܠ ܟ[ܠ] ܡ[ܕ]ܡ ܘ[ܠ]ܐ ܢ[ܬ]ܒ[ܕ]ܪ
ܐ[ܢ]ܐ ܥ[ܒ]ܕ[ܟ] ܘ[ܒ]ܪ ܐ[ܡ]ܬ[ܟ]
ܐ[ܠ]ܗ ܫ[ܡ]ܝ ܐ[ܒ]ܐ ܕ[ܟ]ܠ ܒ[ܪ]ܝ[ܬ]ܐ
ܐ[ܡ]ܝ[ܢ] ܐ[ܡ]ܪ ܠ[ܟ]ܘ[ܢ] ܐ[ܒ]ܐ ܩ[ܕ]ܝ[ܫ]ܐ
ܕ[ܒ]ܪ ܐ[ܠ]ܗ[ܐ]

TRANSLATION AND NOTES TO HOMILIES.

MS. 1 r a

. . . he said . . . at first 'feed my sheep,' which *is*, that these *are* the men ; and the ewes, they *are* the women ; and the lambs, they *are* the young boys and the little girls. Lo, thou seest the priest of the people! With what care the Lord instructed Petros! He said not to him one time,

Page 50, l. 5. See John xxi. 15 sq. There can be no doubt that ; is the letter lost after ܕ, and the line may be fitly restored by reading ܡܫܡܫ [or ܕܡܢ] ܠܗ *Jesus* [or *Our Lord*] *said to him.*

l. 6. ܡܫܡܠܬ fem. of ܡܫܡ (or ܡܫܡܠ)=ܡܝܫܡ ; cf. קַמָּא, Targ. and Jud. Aram., *Schwally*.

ll. 7, 9. ܡܫܡ, 10. ܫܡ, 8. *et inf.* def. pl. termination ܐ, *Palest.*, et saepe.

ܕ ܗܠ=*id est ;* in *Edess.* usually *when, after ;* also ܕ ܗܠ ܐܝܟ=*wie*, Nöld. p. 488.

l. 12. ܛܠܝܐ *dim.* (*Thes. Syr.* 1474) young boys.

l. 15. ܡܫܡܠ *Hier.* The dot might be to indicate the vowel (Nöld. p. 451), but here may be used to distinguish the participle. The preterite, l. 21, has no point, but preterites in ܝ (see 2 r, ll. 14, 17) have upper dot which, of course, indicates the sound, like the dot on final ܐ in such a form as ܡܫܡܐ, and thus it seems to stand for ê as well as ô or â. So in the case of ܠ, the dot may be *Raphé*, see l. 23, but in ܘܐܠ, 3 v, l. 8, must have another force, perhaps to indicate *Pael.*

ܠ̈ et saepe, *Palest.*

l. 17. ܡܗ rare in *Edess.*, *Thes. Syr.* 3506 ; common in *Palest.*

l. 20. *p* not *ph*. The sound of π in the Greek name not modified by the prefixed ܣ.

The use of this and other proper names (e.g. 13 r, l. 3, p. 60), in Greek form, in preference to the Semitic forms of the writer's vernacular, helps to prove, if proof were needed, that our fragments are translations from the Greek. See also p. 17, note to Exod. xxviii. 1.

and stopped, but three *times*. Also thou, O priest, if [thou] hast . . .

Col. b

l. 6. and the boys [or girls] . . . l. 12. who feed . . . l. 17. sheep [or lambs] . . .

These few words alone are now legible; see the note below.

MS. 1 v a

l. 20 seems to have contained the name Israîl.

ll. 22, 23. *concerning the sheep.* If the last word is read correctly, it is the common form, which occurs in *Hier.* (*Thes. Syr.* s. v.) as well as ܥܠ̈ܐ.

Col. b

. . . some of them were tormented, because God was angry with them that they murmured against the priest. Moreover Aharon and Mariam his sister, who murmured

l. 22. Final ܐ in ܐ̄ is perhaps *Palest.*, for in *Edess.* the neuter verb takes ܝ; cf. 10 v, l. 5, ܘ in *fut.* of *intransitive*, Eph. iv. 46 ܢܚܕ *Pesh.*, et saepe.

l. 23. ܠ with upper point, so 1 v, l. 15, ܠ̇ܥܡܐ, et pass.; illustrations of the statement of Nöldeke (*op. cit.* § 3, 452–3) that (·) is very regularly used on ܠ for the Hebrew *Raphê*.

It has already been remarked that only one column of each page is legible. A few words will be recognized by the reader here and there in the other column, often sufficient to show that the subject is continued, or to indicate the transition to a different part of the argument. For partial restorations of the second column, see 2 v, col. a; 3 r, col. b; 11 r, col. b.

Page 51, col. b, l. 6. See Num. xii. 10 sq. ܐ̇ܥܡܐ *Ethpe.*, as Eccl. xii. 7 *Pesh.;* the sense as Luke iv. 18 (ܐ̇ܚܠ ܡܣܟܝܢ) *Harkl.* and in Assem. ap. *Bernst.* s. v., but stronger perhaps, 'tormented' rather than 'afflicted.'

l. 7. ܐ̇ܚܝܠ and ܐ̇ܘ saepe, *Palest.* The spelling ܡ̇ܪܝܡ seems to indicate that the name of Aaron's sister was pronounced like Μαριάμ in the N. T., thus following the LXX.

l. 9. ܙܒܚ in *Pa.* In Deut. i. 27 in *Targ. Jon.* (ap. Buxt. 2267) the verb has the same meaning as here, but usually in *Chald.* (e. g. in *Psalms*) it means *to sing for joy* (as in *Heb.*). In *Hier.* a few times; see *Schwally* 90.

l. 15. Cf. לקה, frequent in *Chald.;* in *Edess.* it seems not to occur.

against their brother Môshê, Mariam was smitten with leprosy, and was unclean outside the camp, until Môshê sent and offered an offering to the Lord on account of her.

MS. 2 r a

. . . that she murmured . . . befel (?) her thus. And unless Môshê [had offered?] she had not been cleansed. So all those who murmur against the priest of the congregation,

l. 17. ܚܙܠ according to the transcript, the photograph being illegible. The word is not found in *Schw.*, *Buxt.*, or *Levy*. In *Thes. Syr.* ܚܙܠ *morbus quidam* is quoted from *Causa Causarum*, Bodl. MSS., and the root ܚܙܐ, *to bore*, gives the derivation, from the disease eating away the flesh; but it is remarkable to find this rare form instead of some modification of צרעת *Heb.* or סגידרת *Targ.*

l. 19. For the form of the first word see Num. v. 3, *Palest.*

l. 21. ܫܕܪ Num. v. 2, 4, *Palest.* 'send away.' Excommunication has been already intimated in the preceding lines, and the repetition is awkward; but we have no authority, except the context, for rendering 'he sent [outside] and offered.' The offering is not mentioned, but may be implied in Num. xii. 15.

l. 22. We write Môshê as *Targ.* and *Heb.*, but there is nothing to show that the pronunciation was not 'Mûshê' as in *Pesh.*; comp. Μωυσῆς. On ܝ with dot see 1 r a, l. 15 n.

Page 52, l. 6. There is no photograph of this page, and the transcript gives ܐܕܠ. This, as a verb, does not occur in *Syr.* or *Chald.* The meaning 'befel' is very suitable, and, if there is not a mistake in the MS. (cf. ll. 7, 8, where a verb seems to have dropped out), ܐܕܠ may possibly stand for ܐܕܝ, see Wright's *Comp. Gram. Semit. Lang.* c. iv, p. 53, and compare the interchange of ܐܬܐ and ܐܬܝ in *Hier.* with the comment in *Thes. Syr.* col. 417; but ܐܕܝ occurs just below (l. 17) and in *Hier.* several times (*Thes. Syr.* s. v.) and in the sense of 'befall' takes ⩝. But strokes showing through the leaf may have caused a mistake of ܠ for ܝ in the transcript. ܚܙܠ would give a suitable meaning '. . . [because] she murmured, the Lord [punished] her thus.'

l. 7. ܐܬܐ ܠܐ *Hier.*, as John xv. 22.

l. 8. On 3rd fem. with ܠܗ see Nöld. pp. 448 and 494, and cf. 1 r a, l. 23.

l. 9. ܗܨܒ, also ܗܨܒܡ, hardly, if at all different from ܨܒ or ܨܒܡ, *Thes. Syr.* 1005 and 1681; ܡ (l. 23) has a similar force in *Hier.* These and ܘ (l. 22) are all *Palest.* forms.

l. 12. ܨܕܩ, see 1 Thess. i. 1 n.

many stains of sins were in their bodies, and many chastisements befel them; and if they *were* not repenting for their wickednesses, and turning again unto the priest, and *he* praying for them *there was no hope for them*:—but if it were not so, [their sins] *were* not forgiven . . .

Col. b

There seems here to be an allusion to divisions, [ܐ]ܦܠܓ, l. 10. At l. 15 begins a reference to Paulos (spelt with ܠ). As [ܐ]ܗܘܠ occurs in l. 18, and twice ܠܘܬ, which may well be ܠܘܬ ܩܘܪܝܢܬܗ *to the Corinthians*, the quotation is doubtless from such a passage as 2 Cor. x. 8.

MS. 2 v a

ll. 15, 16. thy priest . . . is written . . . ll. 17, foll. . . . . on the seat [of Môshê] sit the [scribes] [and] the Pharisees [every] thing [therefore that] they shall say [unto you] do.

Col. b

[and observe; but according to their work ye shall not be doing,] for those [say] and do not; and they bind grievous burdens upon men, and they, with one of their fingers,

ll. 13–17. (i) Construction: ܐܢܫ is used as an indeclinable collective in *Palest.*; see Nöld. p. 508. For ܦܥܐ and ܥܒܕ in the singular, comp. *Schwally* 24. In this passage, the dot on final ܐ of the verbs certainly indicates the vowel, see 1 r a, l. 15. It is not quite certain that the first word of l. 14 has *ribbui*, for the points may show through from ܐܢܫܐ on the other side. (ii) Terms: ܨܒܥ *stains*, as כתמא Jer. ii. 22 *Targ.*, Buxt. 1109; Levy has ביתמא (sic) *blutrother Fleck*; see also Michaelis ap. *Cast.* 442. ܣܟܠ *Hier.* saepe, but in *Edess.* 'foolish.' ܦܣܝ *Palest.* ܥܘܠ *Palest.* pl.; מרדותא has the meaning 'punishment' in *Jerus. Targ.* (Levy s.v.).

ll. 18–24. For the construction of the long hypothetical sentence, with rhetorical omission of the obvious conclusion, compare Luke xiii. 9.

l. 18. *Chald.* תהא, *Syr.* ܐܬܐ, see also *Schw.*; so 3 v, l. 8, ܐܬܐ, but the form in the text seems to be from a form ܐܐܬ.

Page 53. See Matt. xxiii. 3, 4. The quotation begins on col. a, line 17.

Col. b, l. 10. ܒ̈ often with ܐ *prosth.* in *Hier.*

And men were prolonging their sins. And it is written that they were saying: 'He that is able to act wickedly, let him act wickedly; and to do violence, let him do violence. And the one that is able to do evil, let him not spare. For God doth not look upon what we are doing, and waters of a flood are not coming upon us.'

MS. 4 r a

who *was* saying . . . 'Plant cedars, and when they shall be grown up, make thee the ark from them.' See then how the Lord willeth that men should turn back and should live. And they would not turn back. Therefore said the Lord to Noach, 'Plant cedars.' Thus he maketh known

l. 19. 'Spare' seems to be the meaning here. The verb usually means 'endure;' with ﬠ in *Edess.* 'to be compassionate;' see *Palest. Vers.*, note on 2 Tim. ii. 3.

l. 21. *Aph.* participle, cf. *Thes. Syr.* 913; in this sense, and conjugation, *Palest.*

l. 22. ܐܠܡ (passim) *Hier.*

l. 23. Cf. מִיִּין *Chald.*; it is here used as a collective with *sing.* verb. 5 v, l. 6, we have the usual ܡܢܢ with *pl.* verb.

l. 24. ܚܟ, cf. ܚܟܝܡ Mark ix. 21 *Hier.*

Page 56, col. a, l. 5. We may fill up the half line with ܠܗ ܐܡܪ *was* saying *to him.*

l. 8. ܨܒ *Hier.*, the Greek κιβωτός, but spelt in *Edess.* ܡܐܟܐ (ܡܓܟܐ).

l. 9. ܫܥܐ *Edess.* 'to wither,' *Palest.* and *Jerus. Targ.* 'to see,' *Neo-Syr.* 'to guard' (=Ar. حمى); cf. 1 r, l. 15.

l. 11. ܘܡܐܬܐ. In *Palest.* writing the prefix of the imperf. is sometimes written ܡ after the particle ܘ, e.g. ܘܡܐܡܪ (*sic*) Matt. xvii. 22; ܘܡܫܟܚ Tit. ii. 4. It is somewhat surprising to find ܡ here in an open syllable; possibly the orthography ܘܡܐܬܐ represents the pronunciation *dĭĕθúβûn* (four syllables) as opposed to *dīθúβûn*. Comp. Nöld. p. 468.

l. 14. ܚܒܠ ܡ *Hier.* saepe.

l. 17. ܐܘ appears to have the same force here as in *Neo-Syr.*, sic, sane, cf. *Thes. Syr.* s. v.

the repentance which he gave. Did *he* not, while the cedars *were* growing and Noach preaching that men should repent from their wickednesses, [allow them time]?

Col. b

The subject is continued; see *ark*, ll. 14, 20; *Noach*, l. 19; *years*, l. 21.

MS. 4 v a

. . . ll. 22 foll. . . . to the earth . . . all . . . in which *is* breath.

Col. b

. . . and his sons and the wives of his sons into the ark. And the Lord opened the sluices of heaven and of earth, giving water forty days and forty nights. See the mercies of the Lord, how he prolongeth his mercies, and longsuffering over the sons of men: was it difficult for God that quickly should the ark be made?

l. 19. The place, or chance, of repentance.

l. 20. وصلا *nonne*, see *Thes. Syr.* 1984.

l. 22. See 2 r a, l. 18. The form here must be explained as وصلا l. 11 *sup.*

Page 57, col. b. See Gen. vii. 11 seq. l. 8. *Palest.* def. pl. l. 9. *Palest.* spelling. l. 10. Giving water] The *part.* refers to 'the sluices.'

l. 13. *Palest.* spelling; here سعده, cf. 4 r, l. 9, and the لاحد ib. 13, instances of the irregularity of *Palest.* spelling.

l. 15. The interrogative ضم, with prefix as the *Heb.* and *Chald.* ד; comp. Nöld. p. 472.

l. 17. *Lit.* 'prolongation of spirit.' ومح is a noun of the same form as אַחְסָנָא (Dalman, p. 137) and the familiar (*H*)*aggáda.*

l. 19. Here (cf. 4 r, l. 20) *num;* it has both meanings.

l. 20. The next column shows that the subject is the rapidity of the consummation. For معا حلا *difficult for*, comp. Exod. vi. 9 *Targ.*, and the Arabic عزّ على and صعب على.

l. 21. A half line blank in the midst of a sentence, perhaps from an erasure.

l. 22. حفنلا *Hier.* adv. *quickly*, vid. *Thes. Syr.* s. v.

MS. 5 r

. . . that quickly should the word be fulfilled upon Sodôm, because its inhabitants prolonged their sins as a long rope, and as the thong of a calf their robberies. Quickly came down upon them fire and brimstone; and it consumed the living and the dead, and overturned the earth. But the Lord said to Noach, that he should plant cedars, and should make an ark; and when he made *

MS. 5 v

Col. a, with col. b of 5 r, contained an account of the deluge.

ll. 11–20. [. . . when the waters had] ceased . . . from . . . the earth, the [ark] rested [on] the mountains [of Ararat;] and they came out . . . Noach . . . and his sons [and the wives of] his sons. . . . the ark . . .

Col. b

. . . and it rested, after the waters had ceased, upon the

Page 58, col. a, l. 6. ـ in the last syllable of fut. of intrans. verb is *Palest.*

l. 10. ـَهَ, see 2 r a, l. 14.

l. 14. ـَهـ *Hier.*, cf. Matt. xxiii. 25. The : seems to be an error for •:; the latter is put at the end of l. 16, where the sense does not require it; see also 13 r, l. 17 n. See Is. v. 18; the quotation is not from *Pesh.*, which has ـَهـ and ـَهـ, and represents the *ἁμαρτίαι* and *ἀνομίαι* of LXX. The extant fragments of *Palest.* Isaiah do not, unfortunately, include v. 18; see *Palest. Vers.* p. xvi. Notice the def. state in a comparison.

l. 17. The stop detaches the following verbs from the ـَهـ; they refer to the *fire* of l. 16. ـَهـ, *Land* (171. 19) has ـَهـ, in *Targ.* גופריתא, *Buxt., Levy; Heb.* גפרית, but *Syr.* and *Chald.* ـَهـ, whence كبريت; see Gen. xix. 24.

l. 19. ـَهـ *Palest.* def. pl., et saepe. ـَهـ is a *Palest.* contraction for ـَهـ; comp. the sinking of ـَ to ـ in the *Aph.* of ـَهـ and similar verbs, Nöld. pp. 464, 502: so ـَهـ *Land* 171. 15.

Page 59, col. a, l. 19, here, as 5 r, l. 16, •: seems unnecessary. See Gen. viii. 18.

Col. b, l. 5. See Gen. viii. 3, 4. l. 8. ـَ, see 2 r a, l. 9 n.

mountains of Ararat. So was the congregation of the Gentiles swimming in darkness and in the shadow of death, and in the dominion of Satana. And when the darkness ceased from it, at the coming of the Messiah, it rested upon this mountain, the which is our Lord Jesus, the Messiah. And if any one shall say, 'Whence instructest thou me? Or regardest the mountain . . . ?'

MS. 6 r and v

These were too fragmentary to copy. The pages which follow seem to belong to another Homily. Probably a considerable portion of the text has been lost.

MS. 13 r a

The Lord said to him, 'Thou art Sîmôn, which is interpreted Petros;' he said not to him, 'Upon thee I build the Church;' but he said, 'Upon this rock (the which

l. 9. ܚܬܢܐ, see 1 Thess. iv. 5 n. and *Buxt.* 1199–1201.

l. 10. ܗܠܟ, a clear instance of dot on part. The verb in *Edess.* means 'despise,' vid. *Cast.* s. v., but in Is. xxv. 11 *Pesh.* ܫܚܝܐ seems to mean '*spreading out* of the hands,' and so is related to שוט *Targ.*, which is (*a*) wander, (*β*) swim, vid. *Buxt.* 2346.

ܡܚܐ in this sense is *Hier.*; ܟ̄ l. 11, ܗ̄ l. 12, *Palest.* spelling.

l. 14. See 1 r a, l. 22. l. 15. ܡܫܚ̄ *Hier.* form, *Thes. Syr.* 418.

l. 18. ܐܝ *Hier.*, also spelt ܐܝܡ.

l. 22. ܐܝ in the sense of *ubi* is *Palest.* and *Chald.*

l. 23. ܐ, the Greek ἤ, *Hier.* l. 24. See 3 v b, l. 17 n.

Page 60. On the sequence of the leaves, see *Introduction*, p. 48.

Col. a, l. 1. See Matt. xvi. 18. ll. 2–6 are slightly curtailed in the MS.

ll. 3, 5. The names of the Apostle in *Hier.* The second name has inverted ܣ; another instance of this letter is in l. 19.

l. 8. The word is the same as in 2 r a, l. 12, but we translate here 'Church' as more appropriate; comp. Matt. xviii. 17 *Palest.* and *Syr. Sin.*

l. 10. ܟܝܐ, l. 11. ܟ̄ܐ, *Hier.* spelling. ܟܝܐ in *Palest.* is used for πέτρα, ܟܐ for λίθος, so that the play upon words in Matt. xvi. 18 disappears altogether.

is the body wherewith the Lord was clothed) I build my Church; and the gates of Sheôl shall not have lordship over it. Keep patient, and I will show thee whether concerning Petros this [was] said . . .'

Col. b

The expansion of the argument probably began at l. 7. 'And Peter . . .' As we read at ll. 19, 20, 'also . . . disci[ples] . . .' we may suppose that the promises to all the disciples are cited against the supremacy of Peter.

MS. 13 v a

ll. 16, 17. . . . Sheôl . . . and denied . . .

Col. b

. . . the Church upon it; but it is our Lord Jesus, the Messiah, who goeth down amongst the dead, and hath lordship over death, and cutteth the bands of Sheôl, and breaketh the bars of iron, and leadeth captive captivity,

l. 17. مَعْ *Hier.* denominative from مَعْ *lord*, see Mark x. 42. In *Edess.* (ماعن) Ethpa., *Thes. Syr.* 2209.

The : concludes the sentence which began in l. 5, ∴ ll. 8, 14 being subordinate, though often used as the final stop, e.g. 5 v b, l. 20, and especially 3 r a, l. 17; see too *Palest. Vers.*, Introd. p. viii.

l. 18. Cf. 4 v b, l. 17, but here with ـد. The places cited in Lexx. give the accusative.

l. 19. Cf. (اوهمنت), *mihi demonstra*, Aphraates, ap. *Thes. Syr.* 3114.

Page 61, col. a. The argument is, no doubt, that as Peter denied our Lord, the Church could not be built upon him as a rock.

Col. b, ll. 1–7 are set back in the MS.

l. 5. In the absence of a diacritical point, we take this, like the following, as a participle. حصم in *Heb.* and *Chald.* form; cf. Ps. xvi. 10.

ll. 8, 9. Cf. Ps. cvii. 16, and the v. l. (*θανάτου* or *ᾅδου*) in Acts ii. 24.

l. 10. عمل in *Edess.* a workman, so *Chald.* נַגָּרָא, but this is the *Chald.* and *Talm.* נַגָּרָא a bolt. פסס *Hier.* spelling, also in *Chald.*, see Levy s. v.

l. 11. Cf. Ps. lxviii. 18. l. 12. Cf. 1 Tim. iii. 16.

and goeth up in glory. And I will show you, my beloved, from the New Testament and the Old. The Scripture saith concerning Îsraîl, that they were drinking from the rock which was following. He said . . .

MS. 7 r a

they (?) said that I shall not be building upon another foundation. Other foundation a man is not able to lay outside that one which is laid, the which is our Lord Jesus, the Messiah.

Behold I have made thee know from the New Testament that that Rock was the Messiah. And again hear the prophet, how he prophesieth and saith, 'Behold I lay in Zion a stone of stumbling and a rock of offence . . .'

l. 13. On ـ of 1st pers., see 3 r a, l. 8 n. l. 17. Cf. 1 Cor. x. 4.

l. 21. ܬܒܥ often in *Harkl.* 'follow,' in *Hier.* this seems the usual meaning.

Page 62, col. a, l. 1. The reading ܐܬܪ̈ܥ is certain, but the plural seems unsuitable. Is the dot, which might serve as a stop, intended to delete the ܐ (so Luke xxi. 24, *Syr. Sin*)? See 1 Cor. iii. 11 and cf. Rom. xv. 20.

l. 2. ܫܠ, see Nöld. p. 503.

l. 3. ܐܫܐ, cf. *Chald.* אושא, and part. ܡܫܐ Matt. vii. 25 *Hier.*

l. 4. ܣܦ 2 Tim. i. 15, and often in *Palest.*

l. 5. ܠܐ as *Heb.* and *Chald.*, for *Syr.* ܠܐ. ∴ here very subordinate, but l. 10 as a full stop.

l. 7. ܡܫܡ *Aph.* pass. part. for *Edess.* ܫܡ or ܡܫܡ. l. 19. *Aph.* act. part.

l. 14. ܗܕܐ, with the adverbial termination, often in *Land;* see Nöld. p. 485.

l. 15. *Palest.* form of imperative.

l. 20. ܕܒ *Palest.* as the *Chald.* form. The words, although cited from 'the prophet,' are taken from Rom. ix. 33, yet with some differences from *Pesh.* The transcript has ܕܒܕ ; the photograph, though almost illegible, seems to show ̣ after ܕ, but it is conceivable that the strokes are taken off from the other side. As ̣ with *stat. constr.* is unsuitable, we read ܕܒ ܐ̄ܬ.

l. 21. The second word is restored from Rom. *l.c.;* cf. Matt. xiii. 41 *Hier.* (*Land*, iv. 117).

MS. 7 v b

to him before all. 'If thou art a Jew and as the nations art living, how art thou compelling the Gentiles that they should become Jews?' After I have built my barns, and gathered my fruits, and given thee the keys: after I have prepared the fold and gathered the sheep—O Petros, thou wast convicted of fault by Paulos thy colleague. How do men say that upon Petros . . . I have built [the Church, which . . .]

MS. 8 r a

is not shaken. Hear how he saith that when our Lord Jesus was, He and his disciples, in the ship; and our

Page 63, col. b, l. 1. The *Palest.* form of the preposition.

l. 2. *Palest.* spelling, but also in ancient *Pesh.* MSS.

l. 3. The abs. state in *Hier.* is generally written ܥܘܒ (e.g. John xviii. 35). In l. 7 the plural form is one of those read in *Hier.*, cf. *Thes. Syr.* s. v.

l. 4. ܠܥܡܡܝܐ *gentilis* is cited in *Thes. Syr.* 223; this adverb seems to be *Palest.*

l. 6. אנם *Heb.* and *Chald.*; the *Syr.* usage seems almost exclusively *Palest.*, see *Thes. Syr.* s. v.

l. 7. ܥܡܡ in *Palest.* form.

l. 8. The context alone can here decide between the 1st and 2nd persons; in l. 10 the person must be the first, and in the other lines, the thought, 'I have built,' 'gathered,' is parallel to 'I will build my Church,' 13 r a.

l. 9. On the use of ܒܝܬܐ in pl., see *Thes. Syr.* s. v.

l. 10. *Hier.* as *Chald.* פירא.

l. 11. In *Edess.* 'key' is ܡܦܬܚܐ; *Hier.* ܡܦ is used as Ar. مِفْتَح, and Heb. מַפְתֵּחַ.

l. 13. In the *Hier.* of John x. 16 ܘܢܠ occurs, our text has the *Edess.* ܘܢܐ.

l. 16. ܡܟܚܡܢ often for ἐλεγχόμενος, e.g. Heb. xii. 5.

l. 21. Or *hath been built*, if the lost syllable be ܠ.

Page 64, col. a, l. 1. *Hier.* Ethpalp., as used in Matt. xi. 7; cf. 2 v b, l. 12.

l. 2. 'He,' i.e. the Evangelist, Matt. viii. 23 sqq.; Mark iv. 37 sqq.; Luke viii. 22 sqq.

l. 7. ܘܐܡܪ ܠܗ, as Luke viii. 23; another instance of the idiomatic ܠܗ occurs in l. 10.

Lord Jesus, the Messiah, fell asleep; and there arose a storm of the sea against the ship, and the waves were prevailing to such extent that the ship was nearly covered by the waves; and fear took hold of the disciples; and they began awaking our Lord Jesus . . .

Col. b

l. 12. At this place begins, as it seems, the last paragraph of the chapter which ends at 8 v, col. a, l. 14. For the projected letter, cf. 8 v b, l. 20 et al. The subject appears to be that which is continued in the next chapter, see l. 13. 'ship;' l. 19. 'Sat[ana];' l. 21. [ا]ەسعد 'and saw.'

MS. 8 v a

l. 15. ـــحسه in red is visible here; on 12 r b, line 8 we have . . . ذسه ه, also in red. This Homily, therefore, must have been subdivided into sections by the rubric *Head of a Chapter* (κεφάλαιον). The next line is blank, but on 12 r b the rubric is followed by an ornament. Comp. 1 Thess. iv. 13 in *Palest. Vers.*

Col. b

that he should arise: thou shalt not prevail, Satana, by thy storms of wickedness; because that thou hast seen the Lord, that He went down amongst them that sleep.

l. 10. See *Thes. Syr.* 1404; in *Edess.* ەسعەلا.

l. 13. ؛ لحصحه *Hier.*, see *Thes. Syr.* 2130; Nöld. p. 489.

ll. 15, 16. The *imperf.* (Jەە and participle) followed by another participle as infinitive, is not unusual, but this particular verb (ەزد), both in *Syr.* and in *Chald.*, commonly takes ⩔; see *Thes. Syr.* and *Buxt.* s. v.

l. 17. ؛ەز (*Thes. Syr.* 3377) is frequent in *Hier.* in this sense.

Page 65, col. b, l. 3. See 8 r, l. 10 and n. Here spelt with ـ, and l. 13.

l. 5. سعدا, l. 6. لحسم, l. 8. ؛, *Hier.*

l. 6. It is not quite certain whether the reading is ـسّ or سّ, but the *fut.* is unsuitable, and it is possible to read the photograph ؛سلا, and this we adopt.

l. 8. Cf. Mark iv. 38, 39.

For behold the Lord,—Him that was awakened from the lower part of the ship, and that did calm the sea and the storms thereof,—behold Him rising from amongst the dead, from the depth of the earth, and shattering thy might, and scattering thy dominions.

And wherefore said he 'Arise,' and not . . .

MS. 9 r a

he said, 'Thou wilt not kill them, lest Thy people forget Thy Law.' Because whenever the enemy of a man is arising, he also is armed, and his sleep fleeth away, and

l. 9. *Ethpe.* of ܬܚܐ (as of similar verbs, *Duval*, § 210) has in *Edess.* double ܠ (*Thes. Syr.* 2842), but ܠ for ܠܠ is a frequent *var. lect.* in ancient *Pesh.* MSS.

l. 10. The verb in *Pa.* is used in Acts xix. 16 for ἴσχυσε; cf. Matt. xxv. 26 *Hier.* for the adjective, *Land* 194. 12. 19; *Edess.* ܥܠܐ lowly, and ܥܘܠܐ footstool.

l. 11. ܫܒܩ *be still* in Targ., see *Buxt.* 2332. 'Im jüd. Aram., ruhig sein,' *Schw.* 93; cf. Matt. viii. 26 *Hier.* But here the verb must have a transitive force, to be read in *Pa.*

l. 12. ܡܠܐ, see Nöld. p. 511.

l. 16.]ܐܬܚܬ[is found for τὰ ἐπίγεια in John iii. 12 *Hier.*, but the form in our text is the same as *Chald.* ארעיתא *under*, see examples in *Buxt.* 2270, and for its use as substantive, Levy, i. 69.

l. 17. The last syllable of the second word is not clear. The transcript has ـــܕܗ, the photograph looks like ـــܘ, but the tail of the last letter may be from a fold in the vellum. There can be little doubt that we should read the *Pa.* ܡܫܒܪ, *Heb.* משבר.

l. 18. The *Ethp.* occurs in *Hier.*, John xvi. 32.

l. 19. *Palest.* for *Edess.* ܡܬܟܝܠ. l. 20. ܟܕ *Palest.* for *Edess.* ܟܕܐ.

Page 66, col. a, l. 1. See Ps. lix. 12, LXX.

l. 3. ܡܥܠ frequent in *Palest.* for λαός; the verb occurs in *Edess.*

l. 4. ܫܡܥܘܢ frequent for the *Edess.* ܫܡܥܘܢ. For the vowel in the first syllable, cf. ܫܠܡܘܢ Σολομών. See *Schw.* 109.

l. 6. ܟܕ ؛ in *Hier.*=when (see also 1 r a, l. 7 n.) and ܟܕ ؛ ܕܡ=whatsoever, see *Thes. Syr.* 1984; ؛ ܟܕ ؛ ܕܡ here=what [time] soever that.

he becomes careful of his enemy. On this account said the Spirit of Holiness, 'Thou wilt not kill them, *even* Satana and his Dominions, lest those who believe in Thee should forget it . . .'

MS. 9 v b

the Church of the Gentiles; it is our Lord Jesus the Messiah, who came into the world.

But if thou shalt say that on Petros it was built, hear the voice of the gospel, how it saith that when the disciples were in the ship in the sea, our Lord Jesus came in the fourth watch of the night walking upon the waters towards the disciples; and when they saw him walking upon the waters, they were afraid, and began crying out from fear. [And He said to them, 'It is I; be not afraid.' Said]

l. 10. Lit. *clad with a weapon;* the phrase occurs in St. Ephraem ap. *Thes. Syr.* 1888.

l. 11. *Palest.* spelling for ܗܕܐ and שנה.

l. 12. ܐܡܬ in *Edess.* takes ܥܡ, see *Thes. Syr.* s. v.

l. 14. See Matt. xii. 31 *Hier.* l. 18. ܒܗܕܝ, see Nöld. p. 511, as before.

Page 67, col. b. Perhaps ܐܘܣܬܐ *foundation* preceded, and the ܗܝ of l. 2 was in agreement with it—*the foundation*, &c., *that is our Lord.*

l. 8. The last letter of the first word is inserted, but perhaps *a pr. m.* 'Evangelist' would be more suitable than 'Evangel,' but the latter is the sense in which it seems to be found, see *Thes. Syr.* s. v., 2 Tim. i. 10 *Palest.*

l. 9. ܗܝ emphatic, 'how *it* saith;' see Matt. xiv. 24–26.

l. 14. ܚܒܪܐ *Hier.*, def. pl. as in *Chald.*

l. 19. The first word seems to have the intransitive vocalization, such as is found in the Biblical Chaldee; comp. Nöld. p. 492.

l. 20. The *Aph. part.* as several times in *Hier.*, see *Thes. Syr.* s. v.

l. 22 f. Fol. 9 v, like the rest of the pages (from 13 r, see p. 85) containing this Homily, is complete at the top but defective at the bottom. The context and the quotation suggest the restoration which is enclosed in brackets. It extends the column to 24 lines, this being probably the length of a column before mutilation; see MS. 2 v (p. 53), and *Introd.* p. 48.

MS. 10 r a

to Him Petros, 'If it be Thou, my Lord, tell me that I may come unto Thee walking upon the waters.' And the Lord said to him, 'Come.' And when he came walking upon the waters, he saw the storm, and was afraid, and he began sinking. And he cried out and said, 'Lord Jesus, help me.' And the Lord Jesus stretched out his hand, and took him, and said to him, 'O little of faith, wherefore didst thou doubt?' And then ceased [the wind] . . .

Col. b

The argument about the foundation of the Church is continued, for we have—

ll. 9, 15. the Church; l. 13. foundation; l. 16. upon the f[oundation]; l. 18. Messiah.

MS. 10 v a

l. 17. . . . preaching; l. 18. . . . be crucified.

l. 20 appears to be blank. With l. 21 begins, no doubt, the argument which is continued in col. b.

Col. b

that there might be fulfilled the word of the prophet, who

Page 68, col. a, l. 1 f. See Matt. xiv. 28–32.

l. 4. *Hier.* form of 1st pers. fut. Another dialectic form occurs in ܐܫܠ l. 7 (Nöld. p. 497), which cannot be the *Aph.*

l. 12. In *Edess.* and in *Hier.* (Luke v. 7) the root is ܫܚܐ; as the reading is certain from the photograph, the form is from the root טמע, which occurs in the Targums. In Onkelos it is intransitive in the Peal; comp. Dalman, p. 39.

l. 13. Cf. 9 v b, l. 20. Instances of both forms of *Aph.* are cited in *Thes. Syr.*

l. 21. ܗܕܐ (see *Bernst.*, *Schf.*, s. v.) is *local* in the examples cited; here it seems to be used of *time*—'thereupon.'

Page 69, col. b, l. 2. A good instance of the elongation of a final letter, the stroke being hardly distinguishable from final ـ when the writing becomes indistinct; so ـــ Tit. ii. 3 *Palest. Vers.*, &c. 'The Prophet,' see Amos viii. 9.

said, 'And in that same day the sun shall set at noon.' 'And the rocks were rent, and the graves were opened;' and the Lord arose from amongst the dead, and with difficulty were they believing. And behold the Lord, who said to them, 'Behold I rise on the third day;' ye have forgotten this, and why did ye not . . .?

MS. 11 r a

the word. But Mariam of Magdala, she from whom there went out seven devils, — for he who hath been healed honours the physician, — Mariam of Magdala was standing beside the cross; and when He was laid in the sepulchre, she was seeking it. And she came in the morning, and looked into the sepulchre, and saw the linen cloths, and the Lord she saw not. And she was . . .

l. 4. On the rendering, see 2 v, col. b, l. 19 n.

l. 5. ܗܘܦܩ *Palest.* spelling, so prefix ܠ ll. 7, 9.

l. 7. See Matt. xxvii. 51, 52.

l. 8. On this form of ܗܘ in *pl.*, see Nöld. p. 478 and Matt. l.c. *Hier.*, where Lagarde edits ܐܬܕ, the verb in *masc.* Cf. שָׁן 1 Sam. xiv. 5, and see 13 r, col. a, l. 10 n.

l. 13. Μάγις; another of the many Grecisms in *Palest.*, and to be added to *Die griechischen u. lateinischen Lehnwörter* in Schwally, p. 103 f.

l. 18. There is no stop legible, but the quotation ends here, and in l. 19 the writer proceeds to exhortation.

Page 70, col. a, l. 5. ܗܘ, ܗܝ, *Palest.* spelling; see Luke viii. 2.

l. 6. There seem to be two forms of *pass. part.* of *Ethp.*, Nöldeke (504) gives ܐܬܐܣܝ *geheilt*, but also ܐܬܪܡܝ *geworfen*.

l. 8. Cf. John xix. 25.

l. 14. This verb is not given in the Syriac Lexx., but Buxtorf (916) cites an example of טרם *quaerere*.

l. 15. Cf. John xx. 1, 5. ܡܥܪܬܐ in *Palest.* as in *Edess.* is *fem.*, and therefore refers to the sepulchre. On the ˙ in *Palest.*, see Nöld. p. 451.

l. 16. ܐܬܡܝܠ *Hier.* and *Chald.*

l. 19. ܕܡܐ, with ـ as *Chald.*, ܕܐ in *Edess.*

Col. b

ll. 6–11. [She] supposed [that He was] the gardener, [and said,] They have taken away [the Lord], and [I] do not [know] where [they have] laid Him. ll. 12, 13 . . . said . . . Mariam. l. 15. Rabbo[ni] . . .

MS. 11 v b

placed, and the Lord that He was risen, and the word which was spoken to him by the Lord, who said, 'I arise on the third day. Go before me unto Gelîlâ, and there ye shall see me.' And the Lord came to the house wherein they were gathered together, and said, 'Peace unto you.' He said to them, 'There has been given to me power in the heaven, and in the earth, and under the earth.' Wherefore was [? He ? it] not . . .

MS. 12 r a

death and Satana, in the world, when He willed. And when He willed, He came unto the world, and went down under the earth; and *was* obtaining lordship over them. And He took the dominion from them. O Petros, after

Page 70, col. b. Cf. John xx. 13, 15, 16. The Homilist appears to confuse Mary's speech to the Angels with the words she spoke to our Lord.

Page 71, col. b, l. 4. ܠܗ. The Homilist appears to be speaking of Peter's incredulity with regard to Mary's tidings.

l. 7. On 10 v, l. 18, the numeral had *ribbai*; another instance of the inconsistency of *Palest.* MSS.; cf. Mark xvi. 7.

l. 12. See John xx. 19. l. 17. See Matt. xxviii. 18.

l. 20. ܐܦ̈ often in *Hier.*, *μή*, *μήτι*, corresponding to *Edess.* ܐܦ̈ ܗ̇, ܡ̇.

Page 72, col. a, l. 4. Cf. ܘܐܬܟ ܠܫܡܝܐ ܕܡܢ Eph. iv. 9.

l. 6. The first word, in this form, is anomalous, but cf. ܡܚܐܡ ܠܟܣܘܢ, Mark x. 42 *Hier.*, ܐ inserted to indicate participle. We may correct here, and read ܡܚܐ, which suits the context; the one act of descending resulting in permanent dominion. ܡܚܐ, with this meaning, occurs on 13 v b, l. 6.

that thou didst receive the keys of heaven and the Lord was seen by thee after He rose from amongst the dead, thou didst let go of the keys, and thy wage is agreed with thy Master, when thou saidst to Him, 'Behold we have let go of everything, and have come [after Thee; what then shall be to us?' And said to him]

Col. b

the Lord, [Ye shall be] sitting [on] twelve thrones, and judging [the] tribes of Israîl.

HEAD OF A CHAPTER.

And after [all] these [signs, O] Petros [, thou wentest] away again to [the former(?)] catching of fish. [Wast thou] ashamed of [Me, O] Petros [, who didst say,] We have forsaken [everything], and we have come [after Thee?] What [didst thou] forsake, [O] Petros? . . .

MS. 12 v a

l. 6. Israîl . . . ll. 11–21. '. . . when [they said,] By Beel [Zebûd] the prince [of the devils] He [casteth out]

ll. 14, 16. Again (cf. p. 58, l. 14) the punctuation seems wrong; at l. 14 only a subordinate division is required, and at l. 16 no stop is legible.

l. 17. Cf. Matt. xx. 2 *Hier.;* here the *pass. part.*, but no point to indicate it.

l. 18. ܡܪܝܐ, *fem.* in form, appears to be used as an abstract. Land (*Vocabulary*, p. 221) has 'ܡܪܝ *κυρία* (מרוא *Targ. Talm.*, ܡܪܝܐ *Edess.*) Is. xl. 10. Pl. (a ܡܪܝ) ܡܪܝܗܝ *domini ejus*, p. 183. 8, 9, 10, 12;' but in none of these passages is the plural necessary, and the form may be taken as in our text; comp., however, the *Heb.* אדנים 'master,' which is treated like a sing. (e. g. Is. xix. 4).

ll. 20, 21. Matt. xix. 27.

Page 72, col. b, l. 8. See 8 v a, l. 16 n.

l. 16. Cf. 12 v b, l. 17.

Page 73, col. a. There is no photograph of this page, but Mrs. Bensly's transcript of it was revised by me at Sinai.—F. C. B.

l. 11 foll. Cf. Matt. xii. 24, 27.

devils. [Then (?)] I said [to them], If I [by Beel] Zebûd [cast out] devils, [your sons] by what [do they cast] them [out]?' . . .

Col. b

that they see you sitting in the kingdom of heaven;—while the Lord saith to them, 'O Îsraîl, were not these from thee? How did they believe in Me? and thou! thou didst deny Me!'—and they are to be judged by you; and ye are to inherit the promises, and they to inherit the plagues, which are for ever. O Petros, after that thou wast ashamed of Me, that forsakest thy rod and thy hook, and I gave to thee this promise . . .

ll. (12 and) 18. '*Belzebud*' is found in Irish MSS. of the Vulgate, Matt. x. 25.

l. 13. ܙܚܒܒ . . . must be a misspelling in the MS. for ܙܚܒܒ[ܘ]; comp. ܒܥܠܙܒܘܒ (*sic*) in *Syr. Curet.*, Matt. xi. 2, and ܝ for ܘܗ in *Palest. Talm.* and *Jer. Targ.*; see Dalman, 163 c, and 34.

Page 73, col. b, l. 1. Cf. Luke xiii. 28.

l. 2. This form of *part.* is more frequent in *Hier.* than ܡܠܐ, but it also occurs in *Edess.*, see *Thes. Syr.* 1645.

l. 4 foll. The text seems to be correct, but the argument is obscured by interchange of pronouns. We take ܐܡܪ ܡܪܝܐ ܗܘ (while the Lord saith) as a circumstantial clause, and 'these' (l. 7) as referring to the Apostles, who were from the ranks of Israel; the latter being addressed (l. 7) in the singular, but spoken of (l. 10) in the plural, when the Apostles are addressed.

l. 10. See Luke xxii. 30. l. 11. The *part.* with a *fut.* force, so below.

l. 13. For ἐπαγγελία, Luke xxiv. 49 *Hier.*, in *Edess.* 'an agreement;' see also *Schw.* s. v.

l. 14. ܙܚܠ of physical suffering in *Hier.*, e. g. Matt. iv. 24, in *Edess.* of shame and disgrace, and so perhaps here. The verb in *Neo-Syr.* is 'to curse.'

l. 17. Compare 12 r b, l. 16 n.

l. 18. ܡܥܕ *part.*, though without upper point; cf. 13 v b, l. 5, and n.

ܡܫܠܘ, with ܐ in the final syllable, *more Palest.*

l. 19. Here the *Edess.* form; in *Hier.*, Matt. xvii. 27, ܙܒܢܠܐ.

MS. 14 r a

you, my beloved; when the Lord saw that after all these things, the disciples gat them away to the catching of fish, He came to the sea of Tiberias. He called to them; and He finds them that they had begun to set their tackle in the sea for the catching of fish, and in that night nothing had they caught; and it was already morning and the Lord Jesus stood on the shore, and said to them, 'Have ye . . .'

Col. b

ll. 14, 15. already . . . morning . . . ll. 16–19. 'Cast [on the] right-hand [side of the ship,] and ye [shall find.]' They . . .

MS. 14 v a

ll. 1–3. . . . Petros . . . cast [himself into] the sea. l. 4 *is blank.* ll. 6–16. . . . dragging along [the net of] the [fishes]. [And when] they came [to the land] they saw . . . coals, [*and* placed] upon [them] bread. [And the Lord] Jesus [said to] them, [Bring of] the fishes [that ye have caught] now.

Page 74, col. a, l. 3. See John xxi. 3 f. l. 6. ܐܙܠ *Hier.*, in this sense ܐܙܠ in *Edess.*

l. 7. ܠܗ idiomatic, cf. l. 4; not referring to ܫܡܥܐ.

l. 8. The name is spelt, as in *Hier.*, like the Greek; cf. 1 r a, l. 20, 1 v b, l. 12, and notes.

l. 9. The cross in the margin is reproduced from the transcript. The purpose of such a mark in the MS. is not obvious.

l. 13. For ܫܕܐ in the sense of 'to set,' see Luke xv. 22, and comp. ܫܕܐ 11 r a, l. 12.

l. 15. For ܐܬܐ, see *Schw.* 40.

l. 16. For the variations in spelling of ܗܠܟ in *Hier.*, see *Thes. Syr.* 1738.

l. 17. ܕܚ *Hier.* jam, *Edess.* forte, *Thes. Syr.* s. v.

Col. b

taste the fishes which I have broiled for thee, and the fishes which thou wast catching, and see and [in Me] believe, Petros! And He gave to him of the bread and of the fish. The bread, that which is His Godhead from heaven; as He said, 'I am the Bread, which from heaven cometh down;' and the fish is the Body wherewith the Lord was clothed from Mariam.

And if any one shall say to you, 'Thou art regarding . . .'

l. 20. For *αἰγιαλός*, Matt. xiii. 48 *Hier.* Our passage shows that the word assumed this form in *Palest.*, see remark in *Thes. Syr.* 706, and Nöld. p. 513.

Page 75, col. b, l. 1. See John xxi. 9.

l. 2. According to *Schw.* ܠܐ in this sense is neither *Edess.* nor *Targ.* He compares *Heb.* צלי = *Arab.* صلى, and Luke xxiv. 42 *Hier.*

l. 4. We might almost take the verb as *first* person (but cf. l. c. ver. 10, and col. a, ll. 6, 15, 16), because the Homilist interprets the fish as the Body of the Lord, not the Body which is the Church, which might be symbolised by the fish caught by the Apostles.

ll. 5, 6, 7. There is no photograph of this page, and the readings of the transcript here, and ll. 10, 17, are not clear. l. 7 may be regarded as certainly what we give. In l. 6, the first letter of the second word is missing, and in the place of the stop the transcript has a broken ܕ; for the Greek vocative in *Palest.* see Luke xxii. 34, John xiv. 9.

l. 10. The last letter of ܐܟ̈ܗ is in the transcript ܡ; we read ܐ.

l. 12. See John vi. 51. l. 17. Transcript has ܗܕ; we read ܗܘ.

l. 20. Transcript has ܠܚܡ *a fish*; we read ܠܟܡ *to you*, Thou, &c.

Note on the Cedars which Noah planted.

This seems to be rather a Jewish than a Christian legend. In the *Visio Pauli* ('Apocalypse of Paul'), where we should naturally expect to meet such a detail, it is not found, though the rest of the preaching of Noah is very similar to our Homily, e.g.

> Et deprecatus sum homines tempore illo dicens: Penitemini, ueniet enim diluuium aquarum super nos. Ipsi autem inridebant me et subsanabantur uerba mea; et iterum dicebant mihi: Sed tempus hoc est eorum qui possunt ledere (*sic*) et peccare libenter uolentes cui possibile est fornicari non pauca: deus enim hoc non aspicit et non agnoscit que aguntur a nobis omnibus et prorsus non est aque diluuium ueniens in hunc mundum.
>
> (M. R. James, *Visio Pauli*, in Texts and Studies, ii. 3, p. 41.)

The passage here quoted (corresponding to fol. 3 v b of the Homily) is found only in the full Latin version of the *Visio Pauli*, being absent from the Syriac version as well as Tischendorf's Greek. The quotation in this Palestinian work thus affords another proof of the excellency of the recently discovered Latin text.

The only Christian reference to the planting of Cedars by Noah that I have found is in the Description of Paradise by Moses bar Kepha (Magn. Bibl. vett. patt., Paris, 1644, vol. i. p. 32). He says: 'But Jacob of Edessa says that Noah . . . planted in the country of the Sodomites those Cedars from which he constructed the Ark.'

The Cedars appear however in Jewish traditions[1]. Onkelos has קדרום for 'Gopher-wood' in Gen. vi. 14, and in a Midrash on Genesis[2] we read: When Noah planted the Cedars and cut them down for the building of the Ark, the people said to him: 'What is this Ark for, oh old man?' He answered: 'Because the Eternal will bring the Flood over the world.' 'This flood,' said the people mocking among themselves, 'this flood only concerns the house of this man.'

[1] Jacob of Edessa may have derived his information from Jewish sources.

[2] *Midrash Bereshith r. Par.* 30, quoted by A. Wünsche on Matt. xxiv. 37.

PASSAGES IN THE BIBLE QUOTED OR REFERRED TO IN THE HOMILIES.

Old Testament.

Genesis vii. 11 seq.=MS. 4 v, ll. 5–13; viii. 3, 4=MS. 5 v, ll. 5–7.

Numbers xii. 1–end=MS. 1 v, ll. 6–24.

Amos viii. 9=MS. 10 v, ll. 4–6.

Isaiah v. 18=MS. 5 r, ll. 8–14; also MS. 3 r b as restored.

Psalms lix. 12=MS. 9 r, ll. 1–4; lxviii. 18=MS. 13 v, ll. 11, 12; cvii. 16=MS. 13 v, ll. 9, 10.

In all these cases the writer clearly refers to the passages given, but it is also evident that he often merely cites from memory, his object being, not so much to give the *ipsissima verba* of the various texts, as to support his argument by giving the general sense of the passages. Hence it follows that we are unable, at any rate from these few references, to form any judgement as to the particular MS. or MSS. of the LXX used by our author.

New Testament.

St. Matthew viii. 23 seq.=MS. 8 r, ll. 3–20; xii. 24, 27=MS. 12 v, ll. 11–21; xiv. 24–32 = MS. 9 v, 10 r; xvi. 18 = MS. 13 r, ll. 1–17; xix. 27 = MS. 12 r, ll. 20, 21; xxiii. 3, 4 = MS. 2 v, ll. 5–12; xxv. 27 = MS. 2 v, ll. 20–24; xxvii. 51, 52 = MS. 10 v, ll. 7–10; xxviii. 18 = MS. 11 v, ll. 15–20.

St. Mark iv. 38, 39 = MS. 8 v, ll. 7–13; xvi. 7 (cf. Matt. xxviii. 7) = MS. 11 v, ll. 8–10.

St. Luke viii. 2 = MS. 11 r, ll. 2–5; 22 seq. = MS. 8 r, ll. 3–20; xiii. 28 (?) = MS. 12 v, ll. 1–4; xix. 23=MS. 2 v, ll. 20–24; xxii. 30 (?)=MS. 12 v, ll. 12–14; xxiv. 7=MS. 11 v, ll. 5–7.

St. John vi. 51=MS. 14 v, ll. 11–14; xix. 25=MS. 11 r, ll. 8–11; xx. 1, 5 (?)= MS. 11 r, ll. 12–21; xx. 19 = MS. 11 v, ll. 11–15; xxi. 3 seq., 9 seq. = MS. 14 r and v; xxi. 15=MS. 1 r, ll. 5–7.

Romans ix. 33=MS. 7 r, ll. 15–20; xv. 20=MS. 7 r, ll. 1–3.

Galatians ii. 14 = MS. 7 v, ll. 1–7.

1 *Corinthians* iii. 11 = MS. 7 r, ll. 4–10; x. 4 = MS. 13 v, ll. 19–21.

Revelation xxii. 11 (?) = MS. 3 v, ll. 14–19.

It has already been remarked[1] that the quotations from the Gospels in the Homilies are not taken directly from the Palestinian Version. Whatever text was used, it is evident that, as in the case of the Old Testament quotations, the translator often only aims at giving the general sense. To this, and not probably to any varying text, we must attribute (*a*) omission of words and clauses, (*b*) variations in the order, and (*c*) the combination of several quotations from different Gospels.

St. Matthew xiv. 24–32 affords several instances both of (*a*) and (*b*), whilst MS. 11 r and v illustrate in the most striking manner, the method by which he strings together reminiscences of the accounts given by St. John and the Synoptists of our Lord's resurrection.

The following readings seem however to be tolerably certain:—

St. Matt. xiv. 29, *καὶ ἦλθεν* with B (so Lagarde in *Bibliothecae Syriacae*); xxiii. 4, *καὶ δυσβάστακτα* omitted with ℵL 1 209 etc.; it is however found in Lagarde's text.

St. John xx. 19, *συνηγμένοι* with ℵ*L etc. (so Lagarde); xxi. 4, *ἐπὶ τὸν αἰγιαλόν* with ℵADL etc.; xxi. 15 apparently *πρόβατα* with C¹DChr.

Of the half a dozen readings here given, it will be noticed that one at least differs from the text represented in the Palestinian Evangelistaria; we might also add other cases, in which the author of the Homilies seems to quote an alternative word or expression. It is, of course, impossible to lay very much stress on variations of this kind, but we must not forget that the Homilies are considerably older than the extant Lectionaries, and that, on *a priori* grounds, we should expect the former to contain an older and more original text. If, indeed, any Gospel fragments in Palestinian Syriac should come to light, it is highly probable that they would exhibit a text varying considerably from that of the Evangelistaria, since the latter have doubtless been influenced by the text of Greek Lectionaries, and can scarcely represent the genuine Palestinian Syriac Version.

J. F. S.

[1] See p. 49, note 1.

PALESTINIAN HANDWRITING.

THE PERIODS TO WHICH OUR FRAGMENTS MAY BE ASSIGNED.

The time has not yet come for an adequate discussion of the characteristic features of the Palestinian script at various epochs, and for a formal arrangement of the extant documents, in order of antiquity; but it will be allowed that some conclusions have already been reached in regard to the age of these MSS., such as have been stated in a previous publication[1]. These conclusions, though perhaps in a measure provisional, will afford a basis for further observations on the shapes of individual letters. Roughly speaking we can distinguish four stages through which the writing has passed[2], viz. those illustrated respectively by

(*a*) the four *New Testament* (*Pal. Version*, Plates) fragments—an exceedingly fine, bold hand.

(*b*) *Wisdom*, *Numbers*, *Land*, *Tables I*, *II*, *IV*, and *VI*[2], of which the *Wisdom* fragment and *Table VI* especially are very little later than those of (*a*); the others, however, show distinct traces of belonging to a later period, though the writing is still bold and firm and preserves all the chief characteristics of the different letters.

(*c*) *Exodus* and *Land*, *Table III*. This hand is considerably later than the above, and though regular, is wanting in those finer distinctions which characterize the earlier writing.

(*d*) *Land*, *Tables V* and *VII*, and generally all the later MSS. In these the characteristic evenness and regularity of the writing is no longer observed, and some of the letters have in consequence greatly changed from their original form.

ר In (*a*) the left leg is a thick perpendicular stroke joined at the top to the right leg by a thin horizontal stroke. At the point where it joins the right leg, this thinner line breaks off upwards into a curve, which gradually thickens at the end.

[1] *Palestinian Version*, Introduction; see also Dr. Land, *Anecdota* [*Otia*] *Syriaca*, vol. iv.

[2] Besides the Plates in this and the preceding *Anecdota*, excellent illustrations will be found in Land, and in *Catalogue of Syriac MSS. in the British Museum*, vol. iii, Plate XVIII of which gives a most accurate representation of the recto of *Land*, *Table VI*.

The right leg, unlike the left, is not straight but assumes a curved form, the stroke being of the same thickness as the left leg.

In (*b*) the form is practically the same, but the right leg tends to lose its curve and to become a straight sloping stroke ל.

In (*c*) and (*d*) the main outline is preserved but the varying thickness of the strokes is not marked, and the curve of the right leg has entirely disappeared.

In (*a*) at the beginning of a line the upper stroke, which is thickened at the top, is almost perpendicular, and can only be distinguished from ל by the thin stroke or tail which is drawn along the line to the right, and finishes with a thickened end; cf. *Palest. Vers.* p. 15, l. 20, as shown in the Plate.

In the middle of a line or word, the upper stroke slopes somewhat downwards from left to right, and further, the top is not on the same level as that of the ordinary letters, whilst the down stroke itself is continued a little below the line. The tail is now below the line, parallel to the bottom line of the preceding letter. From the point where the upper stroke and the tail meet, the latter is continued upwards until it joins the following letter, which has in consequence to be produced a little below the line, e.g. כלל, *ibid.* p. 9, l. 9; so *Land VI* and Wright, Plate XVIII.

In (*b*) at the beginning of a line the upper stroke is generally higher than the following letters. In the middle of a line or word, the upper stroke has the same slope as in (*a*), but the tail, instead of being parallel to the line, now slopes downwards—in some cases also it is longer.

In (*c*) and (*d*) the upper stroke, the tail, and the connecting line are all written with uniform thickness, whilst the last is now written on the line and causes no change in the following letter. The tail slants downwards, and has no extra thickening at the end.

In (*a*) the right leg is written with a thick down stroke, having, like *nun*, a fine cross stroke at the top, and curving slightly to the right at the bottom; from this springs a thin upward stroke, which joins the left leg rather more than half-way up. The latter is also a thick down stroke, curving slightly to the left at the bottom.

In (*b*) the thin connecting stroke tends to get lower and lower down the left leg, and in some cases is scarcely higher than the line. ה or ה.

In (*c*) and (*d*) the connecting stroke has become absorbed in the line, and the two legs are merely straight perpendicular strokes, such a figure as (ד) roughly drawn.

N.B. The N. T. fragments *Wisdom, Land, Tables I* and *II*, all give the oldest form. In *Numbers* and *Land, Table IV*, we still get a connecting stroke, raised

slightly above the line, whilst in *Exodus* and *Land, Table III*, the two legs are merely joined by the line itself[1].

ב initial and medial. In (*a*) the thick down stroke has usually a slight slope from left to right, but in many cases is quite perpendicular, whilst the thick short head projecting to the left of the main stroke, is above the level of the ordinary letters. This form is also preserved in *Wisdom*, and *Land, Table VI.*

In (*b*) the top of the letter curves round into a half-loop, the top of the loop being on a level with the ordinary letters, e. g. ב, whilst the down stroke is more slanted than in (*a*).

In (*c*) and (*d*) the half-loop has become merely a short head, but the slope of the down stroke is preserved.

נ final. In (*a*) this letter assumes the following form:—Starting from the left a small semicircle or ו of medium thickness is first described, of which the lower part is below the line; the thickness of the centre stroke is caused by the drawing of a thick down stroke on top of the right-hand side of the semicircle. At the point where this stroke meets the line a fine curved stroke branches off to the right below the line and forms a tail, e. g. נ נ.

In (*b*) the tail is no longer a fine curve but is straightened out and thickened, thus forming merely a prolongation of the middle down stroke; the semicircular curve does not go below the line נ.

ל had at first a stroke like the descending stroke of ר, and about twice as high. In some later hands, the upper stroke, instead of being carefully thickened, has a second, roughly drawn into it, and the same may be observed in the case of some other letters, as ר and ד. In this is found one of the most constant and characteristic differences between the earlier, and carefully executed, and the later, and roughly written hand.

ר in the oldest hands presents much the same form as in Edessene Estrangela, but it was afterwards written with less slope, and with a hooked top, assuming ultimately such a form as ר.

ס In (*a*) the thick down stroke is at times almost perpendicular, at times slightly sloped; the loop which springs from the top curving to the left and joining the down stroke about half-way. This loop is of medium thickness throughout.

In (*b*) the tendency to slope the down stroke is more pronounced, while

[1] Cf. *Land*, § 10, p. 213, who erroneously takes ב as the earlier form. The form exhibited in *Table VI* = Wright, Plate XVIII, seems to vary between (*b*) and (*c*).

the lower half of the loop has lost its thickness and become a fine, straight stroke (ב); but (with the exception of some examples in the *Numbers* fragment) the loop does not curve round to be horizontal, as in *Edess.* ב.

In (*c*) and (*d*) the lower half of the loop has disappeared entirely and we get the form ב.

The other letters apparently afforded less scope for any marked change; at least we find but little variation in their forms in the later MSS. The main point of difference to be observed, is that the later scribes no longer pay the same heed to distinctions between the thick and thin strokes, nor are they so careful to observe that regularity and squareness of form which is so strongly marked in the earlier MSS. Thus ה originally presented a perfectly square character and had the appearance of having been written between two lines. In the later MSS. both the horizontal connecting stroke and the down strokes assume a curved form, and in many cases the letter falls below the level of those in its immediate vicinity. ע in the oldest MSS. consists of two curves drawn from the right and from the left to the point of meeting in the line itself. Later the point of meeting is above the line, and the two curves are then continued in a thick down stroke, e.g. ע.

(1) There can hardly be any doubt then, that if the N. T. fragments are to be assigned to the sixth century, the *Exodus* fragment cannot be placed earlier than the eighth, possibly the ninth century. The *Wisdom* fragment seems to be somewhat earlier than that of *Numbers*, and they may be respectively assigned to the end of the sixth and the beginning of the seventh century.

(2) In the *Job* fragment several letters[1], especially ק, ש, ל, and ד, exhibit the characteristics of the oldest hands.

(3) In the *Homilies* ק and ל have distinctly the oldest forms, ש resembles the same letter in *Exodus*, while ד has a slight incipient curve, very suggestive of the later form. But these are the only features which would incline us to assign a later date to the MS. of the *Homilies*. The general appearance of the writing, whether seen in the tracing, or, in the reduced form, in the photographs taken by Mrs. Bensly[2], is that of a large, well-formed, ancient hand, in marked contrast to the smaller, rude, and cursive hand of the latest specimens. We are also told (see p. 47 n.) that 'the vellum of the MS. was very white and fine.'

[1] As shown in a photograph now before us; see p. 39 *supra*.

[2] See p. 47 *supra*. In examining the Plate, it should be remembered, that the unevenness of the lines is due to the state of the leaves when the negatives were taken.

MSS. of great antiquity, such as the *Codex Curetonianus*, when they have been carefully preserved, retain their whiteness in a remarkable degree, and fineness of texture would seem everywhere to be a property of the material employed in the earliest times[1].

These independent observations confirm the opinion which Mr. Burkitt has expressed, as to the great antiquity of his own fragment (pp. 39, 49 *sup.*), and the somewhat later, though still early date of the MS. of the *Homilies*.

It should perhaps have been more clearly pointed out in the above discussion, that the material at our disposal for judging the different forms of the letters, is by no means equally divided. For the period represented by the *New Testament* fragments we possess, in the Bodleian Library, four palimpsest leaves in a splendid state of preservation, in which the under writing or Palestinian Syriac is, for the most part, particularly clear and legible; this is due in a large measure to the peculiar reddish-brown colour assumed by the writing, which prevents it from being confused with the later upper writing. The *Wisdom* fragment, on the other hand, is exceedingly faint and has quite lost its colour; here our only means of judging its age, are (*a*) the regularity and evenness of the writing, and (*b*) the forms of the individual letters. The *Exodus* fragment has, at any rate, one point of contact with those of the N. T., viz. its colouring, which enables us, in this case also, to clearly distinguish the two writings. The absence of any appeal to the writing of the small *Kings* fragment, is due to the fact that these verses were only transcribed, since any attempt at photographing them would have proved futile. The fragment, however, is probably one of the oldest that has yet come to light; the writing, it is true, was neither so large, nor so bold as that of the N. T. fragments, but it was remarkably regular and well formed, nor could any traces of later forms be detected by the transcriber.

G. H. G.
J. F. S.

[1] See Scrivener's *Plain Introduction*, 4th ed., by E. Miller, vol. i. p. 23.

THE PALESTINIAN VERSION, ANECDOTA OXONIENSIA, 1893.

Additions and Corrections.

[In the *Introduction* to our former publication (p. xi), we confessed that a few words and letters still remained uncertain. Mr. Stenning, who has now acquired considerable familiarity with Palestinian Syriac MSS., has lately made a fresh collation of the Bodleian Fragments, and suggests a number of emendations. It will be seen that many of these relate to diacritical points and stops, which do not affect the sense; but we have to thank him for several readings, which are distinct improvements on those which we edited.—G. H. G.]

Page 8, l. 6. ܚ̇] ܚ̇ , as in 1 Thess. i. 2, p. 11, l. 13, and note. On close examination, the diacritic point over the *resh* is clearly decipherable; the phrase ܚ̇ ܟ̈ ܗ ܟ̈ ܗ corresponding in each case to the Greek *πάντοτε*. Nöldeke (p. 489, foot-note) takes ܚ̇ as an abbreviation of ܚ̇ ; hence ܚ̇ ܟ̈ ܗ ܟ̈ ܗ = *πάντοτε*. The double occurrence of ܚ̇ *not* ܚ̇ in this old fragment rather points to the former being the original reading, which was afterwards misread as ܚ̇ . The etymology of ܚ̇ , however, must remain uncertain; cf. Schwally, p. 71.

l. 8. ܒ̈ ܚ̇] ܒ̈ ܚ̇ ; so the Greek *ἐν ταῖς προσευχαῖς*.

l. 10. ܚ̇ [ܐ]ܘ] ܚ̇ ܘ. This may either represent the *act.* or *pass.* partcp. Pael, the latter being the most suitable, corresponding to *πεπληρωμένοι*. ܚ̇ should also have *seyâmé*.

ll. 16, 19. ܘ:

l. 22. ܐ̈] ܐ̈ . The ordinary Palest. Syriac form of the imperative would be ܐ̈ , cf. v. 17 (as emended) ܘ ; but the ʾ is regularly omitted in the imperf. and imperat. of this verb, though preserved in the perf. and partcp., cf. ܚ̇ = ܐ̈ , ܚ̇ = ܐ̈ , Nöld. p. 466.

Page 9, l. 4. ܐ̈] ܚ̇ ܘ = *and through* (i. e. *by the agency of*) *Nipha*. The writing is not very clear, but Mr. Gwilliam now, with Mr. Burkitt, accepts this reading. ܚ̇ would presumably correspond to the Greek *διά*, which was either read by the scribe in his text, or more probably, is an explanatory gloss of his own.

l. 5. ܘܕܝܬ ܥܕܬܐ (*and also the Church*)] ܘܕܒܟܢܫܬܐ *and* [*those*] *who* [*are*] *in the congregation*. The writing is very faint, but there cannot be any doubt that the word is the same as in 1 Thess. i. 1, and l. 10 as amended.

l. 6 end. Point ·: l. 9. Add *seyámé*, ܕܒܝܫ.

l. 10. Read ܘܒܟܢܫܬܐ ܥܕܬܐ (*that also in the Congregation*) as l. 5.

l 11 end. Point ·:

l. 13. Read ܡܢ ܥܠܡ, and in note on p. xxx delete the second clause.

l. 15. Read ܐܬܟܢܫܘ, the usual *Hier.* form of the 2nd plur. imperat. Omit ܥܠ *also.*

l. 21. Read ܒܝܕ *of* my hand, as if they had *τῆς χειρός*.

Page 10, l. 1. In ܠܗ omit the final ܝ. l. 3. Read ܠܐܬܘ : and delete note.

l. 4. ܒܫ] ܐܫ.

l. 8. ܘܡ] ܘ = *δέ*; so p. 13, l. 13, and *pass.* ܗܡ, at least in these fragments, is only used as a demonstrative pronoun; 'but' is always expressed by ܘ.

l. 11. Delete brackets and read ܒܫܒܬܐ.

l. 12. ܒܝܬ] ܒܬܟܢܫܐ, and on p. 11, l. 2. Other plural formations of this type are ܒܢܝ̈ܐ, ܒܬܘ̈ܐ, ܫܢ̈ܐ; cf. Nöld. p. 477.

l. 13. ܕܡܫܝܚܐ] ܡܫܝܚܐ; cf. 2 Tim. ii. 6 and n. l. 16. Read ܒܫܠܡܐ.

Page 11, l. 2. See note to p. 10, l. 12. ll. 5 and 10. Point with ·:

l. 11. ܕܡܩܒܠܝܢ with *seyámé*. l. 13. ܠܟ] ܠܟ.

l. 14. ܕܥܒܕܝܢ] ܥܒܕܝܢ = *ποιούμενοι*, and correct note p. xxxii.

l. 18. Read ܕܠܐ ܡܬܟܠܝܢ, and trans. 'because we cease not remembering . . .'

l. 22. [ܗܘ]ܐ ܕܡܫܠܡ ·: ܗܘ, the *Hier.* form.

Page 12, l. 2. Add *seyámé*.

l. 4. ܐ[ܘ]ܬܪܘ] ܐܬܪܘ, and l. 6. delete brackets.

l. 16. Delete brackets, and read ܐܚܕ; so in ver. 8 ܘܐܚܕ, ܐܚܕ. The root is frequently used to translate *ἀθετεῖν* as in ver. 8, and cf. Luke x. 16 etc., *Thes. Syr.* col. 2954; but here the Greek has *πλεονεκτεῖν*.

l. 18. ܕܡܣ] ܕܢܩܡ and trans., 'an avenger is He . . .' The reading suggested by Schwally (*Idioticon*) ܕܢܩܡ is out of the question; the choice lies between ܕܢܩܡ and ܕܢܩܡ. The latter, which I have adopted, is probably a substantive corresponding to the Greek *ἔκδικος*. For the form cf. Titus i. 12, marg. ܦܣܣ. According to Nöldeke, p. 473 f., *nomina agentis* of this type are of frequent occurrence in this dialect; cf. ܐܕܟܝ, ܒܥܠܡ.

l. 19. ܡܢ] ܡܢ *the* Lord, and alter note. l. 20. ܕܥܒܕܝܢ] ܥܒܕܝܢ.

Page 13, l. 1. Read ܐܬܝܗܒ.

l. 3. ܠܚܡ] ܠܢ, i. e. *ἡμᾶς*, and not *ὑμᾶς* as the Pesh. Alter note on Greek text, p. xxii.

l. 5. Read ܐ̈ܬ̈ܝ̈ܗ̈ܘ̈ ܕ̈ܠ̈ܐ̈ ܐ̈ܚ̈ܕ̈ܐ̈ ܕ̈ܥ̈ܒ̈ܕ̈ܐ̈ ܕ̈ܐ̈ ܐ̈ܚ

l. 18. Read ܡܕܥܡ ܠܩܕܡܝܢ, as the Greek, *μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις*; ܡܕܥ in the *Aph.*, followed by ܕ or ⟍, 'to look intently at,' so, 'to consider,' 'pay heed to.' Mr. Gwilliam accepts the second word, but is uncertain as to the first; see his note *ad loc.*

l. 19. ܘܡܬܐܘܠܐ, or ܘܡܬܐܘܠܝܡ.

l. 21. ܘܚܫܒܗ] Mr. Gwilliam would read ܘܚܫܒܗ; but there is probably no ʔ, merely a prolongation of the ܗ.

Page 21, l. 2. ܠܚܕܐ : ; delete brackets. l. 3. ܘ for ܘܡ, and l. 19.

l. 4. ܘܡܣܗܕܝܡ. l. 5. ܡܕܒܡܕܥܝܡ.

l. 6. ܡܗܟܐ] ܡܗܟܡ; cf. Schwally, p. 44, who suggests this emendation.

l. 8. ܡܕܥܘܝ (not ܘ)=*ὁ νοῦς*, from the root ⟍ܥܕ. The word apparently only occurs here in Palest. Syriac. l. 9. ܡܣܗܕ :.

l. 10. Read ܡܣܬܟܠܘܝ. This usually means 'thought,' while ⟍ܙ would express *ἡ συνείδησις* better, if it could be read.

l. 11. ܡܐܬܘܡ. l. 14. ܕܒܝܡ.

l. 15. Read ܡܣܗܕܝܡ ܗܘ and trans. *are denying* (om. *Him*) *for that they are hateful*, or *defiled*, as l. 9, but here for *βδελυκτοί*.

l. 18 end. Add ܗܘ *they*.

l. 21. [ܡ]ܚܫܒܗ] (?) ܐܬ, with similar meaning; the line is almost illegible.

l. 22. ܩܫܝܫܐ *πρεσβύτας*; om. *their*. The end of the line is obscure, but we should doubtless read ܗܘ, 'let them be,' which is required by the alteration of the next line.

Page 22, l. 1. ܚܕܩܝܡ ܡܬܢܝܡ = *νηφαλίους, σεμνούς*. ܡܬܢ, literally *lucidus*, is found in the Talmud in the sense of *μνήμων*, and is here used of *clearness* of the brain, as opposed to the confusion produced by drunkenness.

l. 2. ܡܬܢܝܡ. Add : at the end of this line, and line 5.

ll. 7 and 14. ܡܩ. l. 11. ܡܬܩܒܠ. l. 15. ܠܚܡ : ܡܚܫܒܬܠ.

l. 17. : ⟍ܠܟܬܐ. ll. 18 and 20. ܡܬܝ ܘܫܒܝ.

l. 19. ⟍ܚܫܒܘܝ, with the same meaning.

ll. 21, 22. ܡܬܝ ٠: ܫܒܝ ܡܬܒܝ : ⟍ܚܫܒ[ܘܝ].

Page 23, l. 3. : ⟍ܚܫܒܘܝ, see p. 22, l. 19, corr. l. 5. ⟍ܡܚܟܗ.

l. 7. ⟍ܙܟܠ who are young (i.e. women). Greek *τοὺς νεωτέρους*.

l. 9. ⟍ܕ[ܚ]ܐ ⟍ܡܩ. l. 10. ⟍ܫܒܝ.

l. 16. ⟍ܙܕܡܝܢܘ=*σεμνότητα*; cf. ver. 2, where *σεμνούς* is rendered by ⟍ܕܫܒܝ.

l. 19. Read [ܝ]ܕܡ or [ܐ]ܕܡ; there is only space for one letter at the end.

Page xli. On ⟍ܙܐ, cf. *Schwally*, s. v.

J. F. S.

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Many of the Palestinian forms and idioms in this Anecdoton have been discussed and tabulated in *Palestinian Version*, pp. xxiv–xxvi. A few, which are of common occurrence, though mentioned in the Notes, are omitted here. The words are given in alphabetical order according to the spelling of the MSS., without regard to derivation.

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ʾمحلـ Homilies 7 v b, 4.

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ʾموحـ وس Homilies 4 v b, 17.

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ʾحه لا Homilies 2 r a, 7.

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ʾوحصم Homilies 12 v a, 13.

ʾوحسمانه Homilies 8 v b, 16.

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ABBREVIATIONS.

Bernst. = Lex. Chrestomathiae Kirschianae accommod. a G. H. Bernstein.
Buxt. = Buxtorfii Lex. Chald. Talmud. et Rabb.
Cast. = Castelli Lex. Syr. ed. Michaelis.
Dalman = Grammatik d. Jüdisch-Palästinischen Aramäisch, G. Dalman, 1894.
Duval = Grammaire Syriaque par R. Duval.
Land = Anecdota [Otia] Syriaca iv, J. P. N. Land, 1875.
Levy = Chaldäisches Wörterbuch von J. Levy.
Nöld. = Nöldeke in ZDMG. xxii, pp. 443–527.
Palest. Vers. = The Palestinian Version (Five Fragments), G. H. Gwilliam, 1893.
Schf. = Schaafii Lexicon Syr. Concordantiale.
Schw. = Idioticon d. christ. palästinischen Aramaeisch. F. Schwally, 1893.
Thes. Syr. = Thesaurus Syriacus, R. Payne Smith.

Hier. is sometimes = *Palest.* in citations of words and forms from texts, which are in the same dialect as the *Jerusalem* Syriac Lectionary, preserved in the Library of the Vatican.

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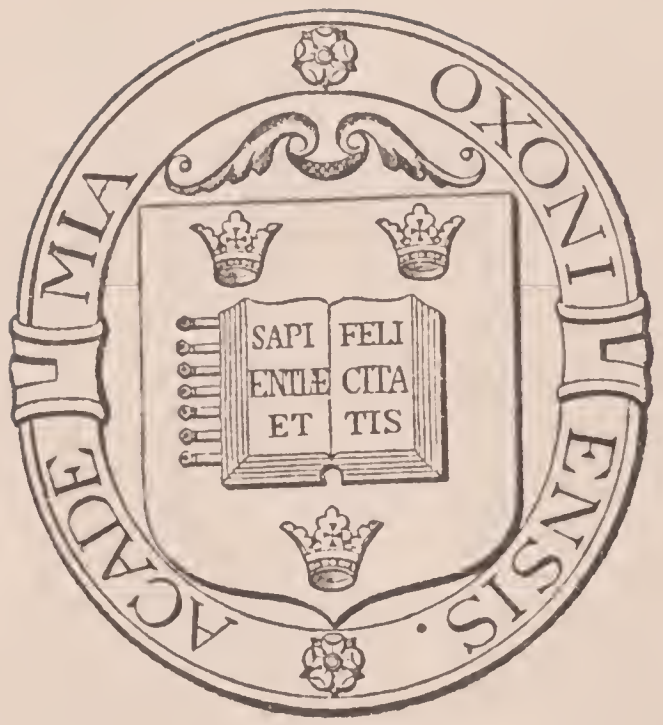
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